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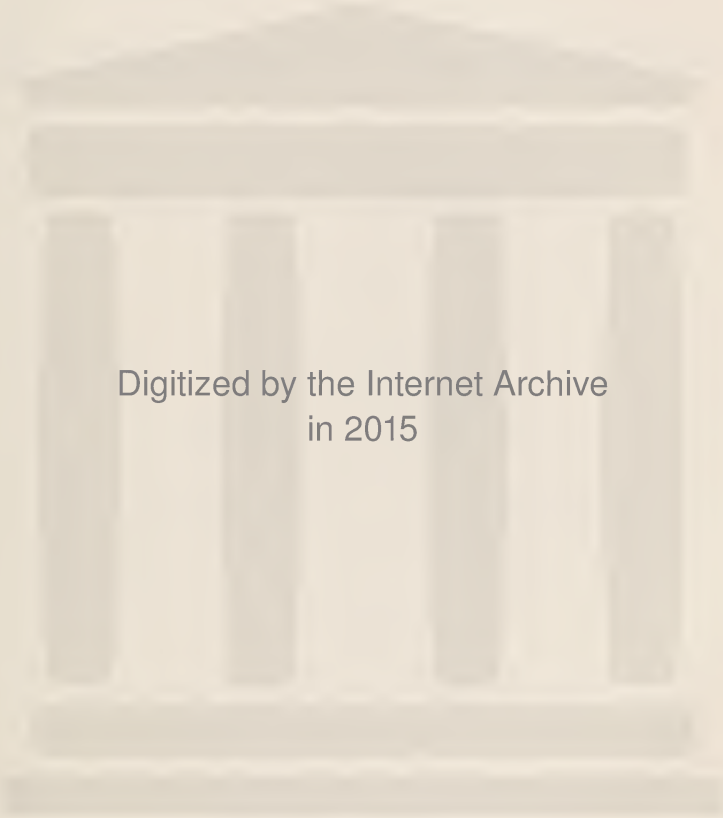
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GANAPATI OR GANESHA,

THE POPULAR GOD OF GOOD-LUCK.

An idol commonly worshipped and found in almost every house and shop in India. Hindu tradition makes this god to be the Son of Shiva, one of the Tri-murti, or triad of deities, which consists of Brahma, the Creator; Vishnu, the Preserver; and Shiva, or Siva, the Destroyer and Renovator.

Mythology teaches that Shiva, in a quarrel with his son, in anger smote off his head. Parvati, Shiva's wife, wrathfully commanded him to restore their son to life. Shiva sought for Ganapati's head, but, failing to find it, seized an elephant's head and stuck it on the headless body. At the same time this compensation was granted to the elephant-headed god, that he should be first worshipped in all ceremonies. He is always represented as above, as a four-handed god.

The idol is thus reproduced, in chromo-lithography, that it may be seen what sort of objects receive idolatrous homage even in India!

THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 1.—*Old Series.*—JANUARY.—VOL. VIII. No. 1.—*New Series.*

THE WORLD'S OUTLOOK IN 1895.

BY THE EDITOR-IN-CHIEF.

It is the peak that soars highest and commands the widest horizon that is sought by the daring and determined mountaineer. From such a point of view there is something more than mere range and scope ; at a glance the vision sweeps over a whole landscape and sees it in its proportions and relations.

Our custom has been to present in each January issue a sketch, at least, of the general aspect and prospect of the world's religious condition, and so prepare for the descent into details in subsequent numbers. In the present case we have sought personal estimates from the best available sources, and incorporate them in one combined statement. We have asked men, whose words carry authority, to frame, in as brief and compact a form as may be, their candid, careful impressions of the present condition of religious life in the various lands they represent. Some of these reports have failed to reach us in time for the press, but enough will be found here to challenge the thought and evoke the prayers of every lover of the kingdom of God. Other reports, too late for this issue, may appear in subsequent numbers.

I.—ARABIA.

BY REV. FRANK S. SCUDDER.

Arabia is as a little child in the missionary world. The first real desire to evangelize the country was born only ten years ago ; it was born in the heart of Hon. Ion Keith Falconer, and grew into the first modern mission in Arabia. The apostle Paul went into Arabia, but apparently established no mission there. The Nestorians once had churches there, but their faith was without power, and it was the idolatrous corruptions of Christianity as seen in the Greek Church which really led to the rise of Mohammedanism with its reinforcing of the doctrine of "one God." But hope dawned upon Arabia for the first time when Keith Falconer loved her even unto death.

Since October 28th, 1885, when he first arrived at Aden, the finger of God has written an inspiring page of Christian history. There are now three missions in Arabia.

1. *Keith Falconer Mission.*—The pioneer missionary of Arabia, after whom this mission was named, was a wealthy son of Scotland, an expert student, bicyclist, and phonographer, and a rising Orientalist. He laid down everything at the feet of Christ for Arabia. He bore the entire expense of the mission, including that of necessary buildings and the salary of a medical missionary, asking only that the work be recognized as a mission of the Free Church of Scotland. The mission was established at Sheikh Othman, about ten miles inland from Aden. At this place, while awaiting the completion of the buildings, and living as a pioneer must live, within a year and a half of his first arrival Keith Falconer laid down his life for Arabia, a victim of the trying climate from which he had insufficient protection. But his life was the inspiration of other men. His blood became the seed of the Church in Arabia. The Keith Falconer Mission is to-day meeting with success worthy of its noble founder, under the labors of Rev. W. R. W. Gardner and Dr. Young.

2. *The Arabian Mission*, of the Reformed Church in America, sprang up under the inspiration of Rev. Professor J. G. Lansing, D.D., of New Brunswick, N. J., who infused his knowledge and love of the Arabian people into the students under his instruction. The mission was organized in 1889, and now has a force of three ordained missionaries—Rev. James Cantine, Rev. S. M. Zwemer, and Rev. P. J. Zwemer—and one medical missionary, Dr. J. T. Wyckoff. Three stations have been occupied in Eastern Arabia, at Busrah, Bahrein Islands, and Muscat. Seven native helpers are employed, and the work is carried along the entire eastern coast and rivers for eight hundred miles.

3. *A Mission to the Bedouins* in the vicinity of Mount Sinai has recently been undertaken by the North Africa Mission. A young German, who offered himself for work among these wild warriors of the desert, found his inspiration in the life of Keith Falconer. Thus at last there is a revival of the prayer of Abraham : "Oh that Ishmael might live before thee !"

The Arabians are descended from Ishmael, son of Abraham. They number about eleven millions in Arabia, and are intelligent, generous, and intensely religious. These traits have made them wonderful missionaries of the religion of the sword, and, when they are converted, make them noble missionaries of the cross.

The Outlook.—Especial hope is seen in large sales of Scriptures and educational books and in the power of a medical missionary's assistance. These are messages that have flitted across the Arabian deserts : "Things are waking up in the Keith Falconer Mission ; take courage, the redemption of Arabia is drawing near." "We" (the Arabian Mission) "hear nothing but good news from each other in these days." "One can hardly

believe the tremendous impression which has been made on the whole of Arabia in so short a time ; it must be seen to be understood." May the echoes of these good messages soon be heard also from the barren walls of Mount Sinai and its lonely Bedouin mission.

Information.—" Memorials of the Hon. Ion Keith Falconer," Sinker ; " Reports of the Arabian Mission," 25 East Twenty-second Street, New York.

II.—PERSIA.

BY REV. S. G. WILSON, TABRIZ.

The outlook for Persia is cloudy. *Politically* it is in a state of decay. Whenever Russia chooses it can take the northern provinces, and in that case England will probably take the southern ones. Years may pass before this catastrophe arrives. The Shah, whose power was so rudely shaken by the popular and priestly opposition which overthrew the tobacco monopoly, has renewed his grasp upon the reins of government and is gradually bringing the Mollahs into subjection. After a reign of forty-six years, his health is not as robust as formerly. The succession to the throne is more certainly secured to the Vali Ahd—his most prominent rival, the Zil-i-Sultan, having become blind.

Commercially Persia makes little progress. The efforts made a few years ago to open mines and artesian wells, start factories, build roads, navigate the Karun, etc., have been for the most part abandoned. Internal resources remain undeveloped. Stagnation and an unfavorable balance of trade indicate increasing poverty.

Some *religious* customs and social habits are being modified. Certain classes are becoming liberalized and desire to be brought into line with modern civilization. On the other hand, many seem more bigoted. Some religious festivals are increasing in fanaticism.

The outlook for *missions* among the Mohammedans is not reassuring. The martyrdom of Mirza Ibrahim, the reassertion of the law of Islam—death to the convert to Christianity—the hostility to missionaries displayed in certain quarters, seem to defer the day of religious liberty, while the courage of converts, in the face of persecution and death, gives hope that faithful ones may win toleration even sooner than we expect.

The outlook among the Nestorians is encouraging. In spite of Catholics and other opposing bodies, and the drain on the native agency by emigration to America, the Evangelical Church increases and prospers. It is developing in moral stamina, in doctrinal stability, in self-propagating power. The mission retains a friendly attitude to the Nestorian Church and exerts a spiritualizing influence on it. Substantial progress has been made in enlightening the Armenians in Oroomiah, Salmas, Tabriz, Teheran, Hamadan, and Ispahan. In no place has the work been fruitless. Priestly opposition, sceptical tendencies, national aspirations and prejudices have

hindered the work among them. But evangelical truth is having a perceptible influence even upon those who remain Gregorians.

The Protestant Church has gained a recognized place in Persia and has spiritual power and vitality enough to become an efficient agency for its evangelization.

III.—INDIA.

BY REV. W. B. BOGGS, D.D., TELUGU MISSION.

If, in imagination, we take our stand on some Himalayan elevation, whence we may survey the whole land of India, the moral and spiritual view at the present time embraces, among other things, the following conspicuous features :

1. Increased and more direct effort, by various missions, for *the evangelization of the depressed classes*, and also large ingatherings of converts from among those classes. The Methodist Episcopal Mission, according to Dr. William Butler, in *Zion's Herald* (March, 1894), received 18,000 additions during 1893, and a total of 45,000 since 1889, and, according to Bishop Thoburn, they are now receiving converts at the rate of 50 a day. This movement is chiefly among low-caste or non-caste people in northern and northwestern India. Other missions also are awaking to the fact that these classes, poor and ignorant and degenerate as they are, are nevertheless more accessible to the Gospel at the present time than are the higher classes ; and their evangelization before the others seems to be according to the Divine arrangement. There is much in Scripture and in the history of Christianity to lead us to expect them to precede the higher and richer and more learned in their entrance into the kingdom of Christ. Their elevation by the religion of Christ seems to be prerequisite to the coming in of the higher castes in large numbers. For a good many years several missions in southern India have worked very successfully in this line, and have been blessed with abundant results—*e.g.*, the Church Mission at Tinnevelly and neighboring places ; the American Baptist Mission at Ongole and surrounding stations ; the American Lutheran Mission at Guntur and vicinity, and the London Mission at Cuddapah and elsewhere ; these and others have been greatly blessed in their labors among the "common people." And we may expect to see yet larger and larger harvests gathered from among the downtrodden, despised pariah classes, and Christianity steadily working its way up from the lower strata of society to the higher.

2. *A great conflict between the advocates of temperance, purity, and national righteousness on the one hand, and those who are actuated by the worldly, time-serving spirit of officialdom on the other.* A number of very godly faithful missionaries and others in the Bombay Presidency have, within the past few years, been laboring earnestly to expose the fearful evils of the opium traffic, the strong drink traffic, and State-regulated vice,

and agitating for the abolition of this triple curse. Alfred S. Dyer, editor of the Bombay *Guardian*, a very worthy and consecrated Christian worker, a member of the Society of Friends, is among the leaders in this righteous crusade. In consequence of their active efforts the government officials and the newspapers which reflect official opinion have manifested much bitterness toward them. The editor of the *Guardian* and three missionaries were prosecuted recently by a native opium contractor for defamation for having published a statement in reference to the infamous opium "clubs" in Bombay, a statement which they had from various witnesses which they believed to be true, and which probably was true. But the English magistrate, with every show of intense dislike toward the missionaries and their cause, gave judgment against them and sentenced them to one month's imprisonment, which they endured in the Bombay jail. The severity of the imprisonment may be judged by the fact that they were denied even the use of writing materials while in the jail. Their crime is that they write and preach and protest against these great public evils in which the Government is both directly and indirectly a partaker.

In a notorious street in Bombay, inhabited by prostitutes of many nationalities, probably the worst and most shameless vice market in the world is protected by Government, and city missionaries who go there to preach righteousness and warn sinners of their doom are driven out of the street by the police ; and when the denizens of the place and the European frequenters of the same brutally assault the missionaries the assailants are sustained and protected by the authorities.

This conflict thickens daily. The advocates of righteousness cannot and will not desist from their agitation of these subjects while the Government of India continues to be the producer, manufacturer, and exporter of a vast quantity of opium, by which countless numbers of the people of China are ruined, and while the same deleterious traffic is promoted in India and Burmah to such an extent ; nor can they rest while the Government makes provision for licentiousness for the seventy thousand British troops in India, and while the use of intoxicating liquors is overspreading the land as at present. According to the police commissioner's report for Bombay there were two thousand more arrests for drunkenness in that city during the past year than in the previous one. The *Government distilleries* produce enormous quantities of intoxicating liquors.

On the other hand, those whose living comes from the Government are, almost to a man, apologists for and defenders of these abominations. Thus the two parties are arrayed one against the other. There can be no peace nor truce while these abominations last. Real peace was impossible in America until slavery was abolished. And so in India to-day missionaries and others who lift up their voices against these crying evils may be fined and imprisoned till officialdom is weary, but they cannot cease to agitate for reform. Rev. A. W. Prautch, one of the missionaries recently imprisoned in Bombay, has been sent to England by the anti-opium party in

India to call the attention of the British people more fully to the existing condition of things in India.

3. *The indirect effect of Christian moral teaching on non-Christians.* Enlightened Hindus are now disapproving of the notorious *nautch*—the dance by professional prostitutes, which has always been a prominent feature at celebrations, receptions, marriages, and festive occasions of all kinds ; almost universally approved by orthodox Hindus and patronized often by Europeans of easy-going moral sentiments. Quite a number of prominent Hindus, ashamed of such an objectionable custom, are now advocating its abolition.

Recently some Hindus in Madras, the Hindu Social Reform Association, adopted resolutions of the strongest kind, condemning concubinage, and declaring their determination not to countenance or patronize any Hindu known to be living openly in this sin.

A missionary in Serampore writes : "The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernaut festival." Though the Brahmins urged the populace and used every inducement to persuade them to lay hold of the ropes and pull the cars, they could not get enough to move them.

The Hindus probably think that the credit of the moral reforms above mentioned is due to themselves, but there can be no reasonable doubt that these movements are the result of a waning confidence in Hinduism and of a growing moral sentiment which are indirect effects of Christianity. The extent of these reforms is of course but limited as yet, and it may be long before they gain much headway against the deep-seated conservatism of India, but they are an indication of the present drift of things.

4. The meeting together of Christians of different denominations in various places in *conferences for the deepening of spiritual life.* This is coming to be a regular feature of missionary vacations on the hills. Such meetings are becoming more frequent and are increasing in interest and in power. Camp-meetings and conferences, more or less after the type of Keswick and Northfield, are held, and are generally seasons of much spiritual profit. A very gratifying feature is the fraternal fellowship and co-operation of Christians of different names in prayer and the study of the Word. Among prominent truths are the recognition of the personality of the Holy Spirit and His real presence and power as the rightful administrator in the Church ; also the privilege of Christians to have a conscious experience of His indwelling, and their obligation to live a consecrated, holy, Christ-like life. And these are just the truths that India needs, and not India alone.

5. *Preaching, in English, to non-Christian audiences composed of educated natives,* by visiting ministers from England and America, such as Rev. G. F. Pentecost, Henry Varley, Mr. Haslam, and others. There are thousands of non-Christians in the large cities whose education has been in English from their childhood who can be reached through the English language

just as well as through their own, and even better, for they seem to think that Christian preaching in their own vernacular is rather beneath their notice, but are quite ready to listen to it in eloquent English. Doubtless many of them are actuated simply by secular motives, such as a desire to improve their use of English by listening to public addresses in that tongue, especially if spoken by men of culture and oratorical ability. But even though attracted by such motives as these, the truth of Christ may arrest them. And there are among them sincere inquirers. There is thus a great field of usefulness opening up to those in America, Europe, Australia, etc., whose engagements are such that they can arrange to spend a cool season or longer in India in this kind of labor, and who possess the needful qualifications. Among the qualifications I would place (1) a strong, firm grasp, spiritually as well as intellectually, of the GOSPEL OF CHRIST, with no modern improvements, or modifications, or adjustments, or toning down ; (2) distinct spiritual power, arising from a *practical* and full reliance on the Holy Spirit ; (3) ability to adapt one's speech (not the Gospel, but the *manner of preaching it*) to the Oriental mind, both in argument, illustration, and appeal. This presupposes the ability to acquire quickly a knowledge of Hindu modes of thought.

6. *Much earnestness and activity in Sunday-school and temperance work.* The former is specially due to the influence and labors of Dr. J. L. Phillips, the faithful, energetic, talented Sunday-school secretary for India. Throughout India and Burmah he is developing Sunday-school work with marked success. The temperance campaign has as one of its chief leaders Rev. Thomas Evans, the veteran apostle of temperance in India, and this branch of Christian service is being pushed with much energy in many parts of the land. There is urgent need of this work, when we consider the prevalence of intemperance, whether among the European, the Eurasian, or the native populations.

7. *Christianity advancing with a sure, steady, irresistible movement.* Sometimes this movement is beneath the surface and attracts but little attention, but on it goes. The number of places where Christianity is taking root is being constantly multiplied, and its roots are striking deeper and deeper. Europeans in India who have no interest in or sympathy with the cause of India's evangelization—onlookers from afar of the Canon Taylor type, and "globe-trotters" in breathless haste—may not be able to see any progress ; and proud Hindus may try to make themselves and others believe that Christianity is only gaining a few converts among the low, and is having no appreciable effect on the people at large ; but the country is gradually being so permeated by Christian teaching that a distinct and indelible impression is being made. Native Christians are so increasing in numbers in almost all parts of the land that, although they are mostly in the humbler walks of life, their existence can no longer be ignored. The development of the native churches, their growth in Christian knowledge and character, and in self-directing, self-sustaining ability,

is a most hopeful sign. The steady, irresistible diffusion of Christianity in the Roman empire in the early days is being, in some respects, repeated before our eyes in India to-day. Dr. George Smith, of Edinburgh, in his "Conversion of India," deduces from reliable data the conclusion that if the same rate of progress of Christianity in India which has characterized the last forty years should be continued, "the Protestant Church would absorb the whole population of India about the middle of the twenty-first century." But we may certainly look for a constantly increasing rate of progress.

IV.—SIAM AND THE LAOS.

BY REV. W. C. DODD, MISSIONARY TO THE LAOS PEOPLE.

There are two distinct peoples in Siam, the Siamese proper in the southern part of the kingdom, and the Laos. Only a portion of the Laos people are tributary to Siam and live in the northern half of the kingdom. They are a people, not a nation, and are living under four separate governments. Siam has the southern portion of them, France recently acquired the eastern, China has the suzerainty of those in the north, and a few are tributary to England on the west. Siam's portion is the largest, and hence the whole Laos people may properly be included in the missionary outlook for Siam.

Although the Siamese have been derived from the Laos, yet centuries of different latitude, different food, and especially maritime contact with the outside world, have resulted in differentiating them from their inland Laos brethren. This difference is shown in the modification of the spoken language in distinct written languages, in differences of custom, costume, and worship, and especially in a striking difference in physical and moral vigor in favor of the Laos. There are, therefore, marked differences in all the factors which enter into the present missionary outlook in these two portions of the kingdom. We shall note three such factors.

I. THE PROVIDENTIAL PREPARATION is a most important factor in the present outlook. God has been working in Siam along with the Church's work and long before the Church began to work. He has signally prepared the people for the Gospel. The preparation is shown,

First, in the character of the people. Centuries ago Siam was known as especially friendly to foreigners. Not a great commercial people, but almost wholly agricultural, both Laos and Siamese originally were simple-hearted, peaceful, polite, comparatively pure, receptive and impressionable. In Lower Siam, at present, contact with the worst elements of our occidental civilization has deprived a large portion of the populace of that primitive simplicity, especially in seaport and river towns. Rum and other debauching elements have come in with steamboats, steam cars, electric cars, telegraphs and postal system. Yet a large part of the inland population of Lower Siam is still primitive, hence simple and receptive. And

this is true of almost all the five million Laos people. God has made and kept the majority of the Siamese and almost all the Laos people free from the influence of immoral foreigners ; all are free from caste ; there is no seclusion of women except among the royal families ; there are no strong nationalities, and hence no pride which despises foreigners or is restive under foreign teaching and direction ; polygamy prevails only among certain classes in Lower Siam, and there is almost none among the Laos people. God's preparation is shown,

Second, in the favor of the rulers. With few exceptions the kings, governors, and their subordinates have not only offered no open or secret opposition to the work of the missionaries, but they have been positively friendly, and in many cases have aided by grants of money, land, and influence. The few who have offered decided opposition have been providentially removed. Grants of land and of money for educational and medical purposes are still occasionally obtained in Lower Siam. Among the Laos the government favor is still more marked. For the last fifteen years there has been a government proclamation of absolute religious toleration in Siam. And, with the possible exception of the Laos who are under the French, the same favor to missionaries is found among all the Laos officials outside as well as inside of the kingdom of Siam. In every station and prospective station of the North Laos Mission, ground has been leased to the mission to hold " so long as used for the purposes of healing" (by foreign medicine), " and of teaching the Christian religion." As Dr. McGilvary once said, " That means until the millennium." And this by a government in which Buddhism is the State religion ! The finger of God is here. But among the Laos people at least the most important preparation is what we may call,

Third, the preparation of Buddhism. The Siamese and the Laos people have this in common—viz., that, unlike most countries of Eastern Asia, their nominal religion is Southern Buddhism unmixed with Hinduism, Confucianism, or any other of the ethnic religions. And Buddhism, by its failure to satisfy the head with its puerile and fantastic stories, and also because of its thousands of self-conflicting teachings and by its failure to satisfy the heart with its lifeless pantheism or its agnosticism, and its meaningless ritual in an unknown tongue (the Pali), has paved the way for a religion that can satisfy both head and heart.

Both the Siamese and the Laos people differ in this, that the weak moral nature of the former contents itself with the empty forms. Buddhism retains a strong hold and has a strong outward following in Lower Siam, while it has only a nominal following among the warmer moral natures of the Laos people. So, to its failure to satisfy the Laos head and heart, must be added, as a second negative sort of preparation for Christianity, its failure to keep its own votaries from demon-worship. Although it denounces demonolatry in terms as strong as any in our own Bible, yet its hold is too weak to keep these children of nature from seeking the sup-

posedly personal and vital as objects of worship, and more especially of propitiation. Once admitted, demon-worship leads to accusations of witchcraft ; and these have been, in turn, a positive preparation for the enlargement of the Christian Church, in that they have driven hundreds of Laos people to take refuge from these accusations in the Christ who can cast out evil spirits. The more positive preparations are found in the Laos Buddhist books. Some of them may be classified as follows : Buddhism tells us that it was established by the Buddha, by means of a fraud perpetrated upon his older brother, Alenyah-Met-Tai ; it confesses, therefore, that it is not the final nor the saving religion, and prophesies its own declension and the coming of, first, a thousand years' reign of demonolatry, and, lastly, of the true religion that shall bring salvation. These predictions are worked out with a nicety of detail, much of which can be used by the apostle of Christ and Christianity as pointing to the salvation wrought out by the blessed Son of God.

Unquestionably God has done more to make the work of the Christian Church easy in Siam than in most pagan lands ; especially has His providence prepared the Laos people. By the character of the people, simple-hearted, peaceful, polite, comparatively pure, and hence receptive ; by the absence among them of the hindrances found in most heathen countries—no government opposition and no anti-foreign spirit among the masses, no caste and no seclusion of women, few immoral foreigners and little polygamy, and by the preparations of Buddhism through its failures and its positive predictions ; by all these God is challenging our faith to "go up and possess the land ; for we are fully able." Surely no outlook would be at all comprehensive which should neglect these marvellous preparations of God Himself. We note, as another main factor in the outlook :

II. THE INFLUENCE OF MISSION WORK ALREADY DONE. Mission work is comparatively young in Lower Siam, and younger still among the Laos people. The Baptists have one man in Bangkok working among the Chinese resident there ; but the Presbyterian Church is the only one having a work among the natives of the kingdom. There are two missions, the Siam Mission and the North Laos Mission, the latter not yet thirty years old.

In both these missions a part of the pioneering work has been done along the usual four lines—healing, preaching, translating, and educating or training. Medical work, literary work, and educational work are each farther advanced in the Siam Mission, and are exerting a larger influence among those outside the Christian Church than in the Laos Mission. Part of this influence is confessedly due to the civilizing agencies which have come in the wake of the missionaries. But in each of these lines the Mission was the pioneer.

When the veteran Dr. Bradley attempted to introduce vaccination in Bangkok he had to hire the first man to submit to the operation, and then he backed down at the last moment, and man number two had to be found. But within the past year the king has made vaccination by his Siamese

subjects compulsory, and the cost has been provided for by the Government. There are now foreign physicians in Bangkok with a good practice. The Government has established a medical college, in charge of a former missionary and the son of a missionary ; and there are hospitals and asylums for some of nature's unfortunates. Missionaries reduced the Siamese language to printed form, prepared grammars and lexicons, have translated and printed the whole Bible, religious works like " Pilgrim's Progress," " Peep of Day," and others, scientific and educational works, and the first Siamese religious newspaper. They introduced the education of women, and the scientific education of boys and men. The slumber of ages has been disturbed. Siamese secular newspapers have been started. Attempts have been made to electrify the corpse of Buddhist monastic education and to spiritualize and popularize the teachings of Buddhism. This is the beginning of the end. The number of actual converts in the Siam Mission has never been large ; but what was said years ago by a Siamese nobleman is far truer to-day than then : " Dr. Bradley has gone, but he has undermined Buddhism in Siam."

In the Laos Mission there have been none of the civilizing adjuncts to take up the medical, literary, and educational work of the missionaries and diffuse their influence among the people as a whole. The emphasis in mission work has necessarily and happily been placed upon the evangelization of the largest possible number and their training in the Christian Church. Less of translating has been possible ; but particular stress is laid upon the training of practical, zealous evangelists. And this scriptural emphasis has borne its fruit among the simple and hardy Laos people. Direct evangelistic work has ever been unusually successful. There are more accessions to the adult membership per minister annually in that Presbytery of North Laos than in any other, at home or abroad. The sacraments are administered monthly ; and for more than eight years past there has not been a sacramental occasion in which there were not new members received on profession of faith. There are now nearly two thousand baptized adults, and more than one thousand baptized members of their households.

The other lines of missionary activity have been laid under tribute to the planting and training of the Church. The gratitude of thousands of people has been obtained through medical work ; and many of them have found soul-healing. Some portions of the Bible have been translated and printed. Schools for girls and boys and a training school for evangelists have been put into successful operation as the principal means of training the young and the old of the Church. No English is taught, nor is any special inducement offered to attract the children of the heathen. We have scarcely teachers sufficient to care for our own people. More than fifty evangelists, more or less trained in the mission training school, were last year at work a part of the time, and some of them all the time.

The conditions, being so different in the Laos Mission from those in

the Siam Mission, the fruits of mission work are necessarily different. There has been less impress of civilization, education, and culture, more of spiritual power. There are as yet no government schools, hospitals, or printing-presses among the Laos ; but there have been more converts to Christianity. And in all the territory covered by our mission the conviction is general among all classes that Christianity is the coming religion. Almost without exception the heathen concede that Buddhism and demon-worship are doomed. One of the most encouraging fruits of the work is the spirit of evangelism which animates the Church. Each convert makes an effort to bring others to Christ. They are reaching out to self-support, and beyond it to the home mission work among the unevangelized about them. About thirty villages in one church have recently given up the use of betel-nut, tobacco and wild tea—immemorial practices in that land, and perhaps not demonstrably wrong, *per se*—in order to buy books to distribute among the heathen. They have pledged the salary of two men for about three months annually to do purely evangelistic work for them outside of their own territory.

Having merely glanced at the outlook as determined by the preparatory and co-operating work of God's providence, and by the work done in the two missions and the forces set at work in each, it remains to consider—

III. The problem yet before us. In a word, it is the evangelization of at least eight million people. There are perhaps four million unevangelized Laos—people speaking and reading that language, but living to the north and east of the influence of our established work, our brothers and sisters who have never had an opportunity to accept salvation through Christ. A member of the Siam Mission is authority for the statement that there are at least that many unevangelized Siamese. Appalling as is the thought of it when standing alone, yet when it is placed alongside the problem of the evangelization of China to the north or of India to the west, ours is a simple task and easy.

God's providence clearly indicates God's purpose of its speedy accomplishment. He has made it possible. It is true that there are hindrances : prejudice, occasionally persecution, the influence of generations of heathenism, and, especially in the field of the Siam Mission, immoralities introduced and fostered by foreigners. But when all has been said, it yet remains true that we are free from the great obstacles that are found in most other fields ; the conditions and the means of evangelization are within our reach. The whole country in both missions is open to the Gospel, and is virgin soil, except possibly that portion which France has taken. Both missions have the favor and the assistance of the rulers. Each mission has a fine plant of zealous workers from America and valuable property. The labors already accomplished have given to the Laos Mission more than half a hundred reliable workers, wholly or partly trained as evangelists, as well as a church that is reaching out to self-support and to evangelistic work in the regions beyond ; to the Siam Mission fewer workers, but the

whole Bible and by no means a scanty Christian literature. The Siam Mission has what the Laos Mission lacks—waterways and other means of travel and transportation. These are the conditions and the means at hand upon the field.

Fifty thousand dollars for expansion of the work—less by far than the cost of single church edifices in many of our large cities—would send us the men and women needed to plant a few more stations among the Laos people that would be educational and evangelistic centres from which the whole people could be reached by the native workers, and to double the effort in the Siam Mission to train reliable men and lead them out to all the people of their land and tongue.

An unparalleled opportunity is here offered for the investment of stewardship funds. In the words of another, "The only discouraging outlook is the outlook toward America." Thus far it has been impossible to get the Church to see her opportunity, feel her responsibility, and do her duty. One man now means more than ten men if delayed ten years, for the conditions must change. The primitive simplicity of the people will soon be destroyed by the forces already at work. But if the Church will move at once and as she ought, before A.D. 1900 every Siamese and Laos man and woman shall have heard of the Christ and His salvation.

V.—THIBET

is especially the cynosure of all eyes now, because it seems as though the exclusion and seclusion of centuries were about to give way. The recent organization of the Thibetan Pioneer Mission is significant. At last accounts Miss Anne Taylor and her brave band had been detained at Darjeeling by a new and unforeseen hindrance. Shortly after their arrival there the Deputy Commissioner of the district called on Miss Taylor and informed her that the Government would not permit her and her party to enter Thibet. She thereupon wrote to the Governor-General of India to ask the meaning of the order, and reminding his excellency that there was nothing in the Sikkim-Thibet treaty, recently concluded, that appeared to warrant the Government in excluding one class of British subjects more than another; and drawing his attention to the case with China, where, in 1842, the treaty ports were opened and missionaries had the same liberty of residing in them as had any other British subject.

Before any reply was received to this letter the Lieutenant-Governor of Bengal (Sir Charles Elliott), while taking the chair at the annual meeting of the Union Church in Darjeeling—at which meeting Miss Taylor and her party were present—took occasion to refer pointedly to the subject, saying that the time had not yet come for undertaking missionary operations in Thibet, and that he was sorry for the disappointment that this must be to Miss Taylor and her party, but that they must accept the opinion of the Government in the matter. Miss Taylor thereupon addressed a second let-

ter to the Governor-General of India, asking whether she was to regard Sir Charles Elliott's speech as the answer of the Government to her first letter ; and if so, why missionaries were to be denied the rights granted to British subjects in general, when it was a well-known fact that missionaries had ever been to the front in entering new countries with the Gospel, and by their peaceful operations had opened the way for trade and civilization to follow. At length, on May 27th, an answer was received from the secretary to the Governor-General saying that the Government had issued no orders in the matter, and that her letter would be passed on to the Lieutenant-Governor of Bengal as being a matter coming within his particular province.

From some of the Calcutta papers it would appear that the Government is afraid that any movement of missionaries toward Thibet will embarrass their political officer in certain negotiations with the Chinese authorities which are said to be still pending ; and one of the papers in question, under a paragraph headed "*Meddling Missionaries,*" says :

"As it is not likely that missionary fanaticism will be influenced by considerations of this nature, it will be all the more necessary for the Government to take a firm stand and absolutely prevent any members of the so-called Thibetan Mission at Darjeeling from crossing the frontier."

Possibly the publication of sentiments like these has encouraged the adverse action of the Bengal authorities, as they do not appear to be under any orders from the central Government. However, the pioneer party are fully convinced that when they are themselves prepared with the language and otherwise, for making an advance into the country, God will assuredly open them a way in spite of all the barriers that may oppose themselves to the progress of the Gospel. In some respects the opposition has been a blessing, as it has undoubtedly had its measure of influence toward drawing them closer together in the one aim of their lives.

The Lieutenant-Governor of Bengal is not personally averse to missionary enterprise. On the contrary, he is believed to have much sympathy with it, but probably looks at matters from an exclusively official point of view—a very common failing of Indian official life. Sir Charles Elliott, the Lieutenant-Governor, subsequently invited the party to a missionary "At Home," given by himself and Lady Elliott. They were most cordially received, Sir Charles conversing with some of the band about their Thibetan studies, and Lady Elliott introducing Miss Taylor to some of the Government officials present, with whom she conversed about Thibet and Thibetan feeling toward foreigners.

Noga, the treacherous Chinese guide, who robbed and nearly murdered Miss Taylor during her perilous journey through Thibet, has recently appeared in Darjeeling and has favored her with a call ! Whether or not he has any true penitence for his actual and attempted crimes, he judged it prudent to bring some fine cloth and some beans as a peace offering. His

appearance has created much interest among the band of pioneers, who believe that God has brought him to Darjeeling for some special purpose, and they hope and pray that this purpose may be his conversion.

It may be well to add that the formerly independent State of Sikkim lies between Darjeeling and Thibet. British subjects have long enjoyed the right of living in Sikkim ; but now, apparently to retard the present advance of missionary effort (which it is thought may hinder the development of trade relations) the Government have instituted a system of "passes," which passes must be applied for and obtained by any who wish to enter the State of Sikkim. Miss Taylor thinks it would be well if the band moved forward into Sikkim for the next six months (where the study of the language would still be continued) and occupied a position that would have all the surroundings of actual Thibetan life, and she has accordingly applied for the necessary passes.*

From what Miss Taylor writes, it appears that Gnatong (the place appointed by treaty for a trade mart) is not in Thibet at all, but a day or two's march on the Indian side of the frontier. However, while the mistake that has apparently been made in the treaty may be injuriously affecting trade prospects, it would not seem to have any marked effect on the missionary side of the question, as it appears from trustworthy information received through the natives that it is not the *missionaries* but *traders* that the diplomatists of China are anxious to exclude from Thibet, not wishing that the existing exclusive trade between Thibet and China should be interfered with. No treaty seems wanted on behalf of messengers of the Gospel, and provided the *Indian Government* does not keep the missionaries back, there seems nothing else to prevent their entering into the hitherto "great closed land."

VI.—COREA.

Here, again, the eyes of lovers of missions are attracted with intense interest, first from the apparent emergence out of long hermitic seclusion, and secondly from the peculiar perplexities which the existing war involves.

A new mission, known as the Corean Itinerant Mission, was organized the present year in America, Mr. Malcolm C. Fenwick as Superintendent, who has already been five years in Corea. At this date it is quite impossible to forecast the probable issues of the complex situation. It is well known in the East that the Japanese have been quite willing to measure their own strength against some other power, and have been especially jealous of China's encroachments and supremacy. The Coreans have a deep-seated hatred for the Japanese, and it is traceable back to the Japanese invasion and devastation in the sixteenth century. Naturally they would, in the

* The latest intelligence, from Darjeeling, is that Miss Taylor and party have moved on to Gnatong, in Sikkim, the necessary passes having been obtained, and that they will there spend the winter and make further preparations, by study of the language and people, for immediate entrance into Thibet proper when God opens the way.

present case, play into Chinese hands. Russia has long coveted Corean harbors, and Britain would naturally frustrate any movement which would advance Russia's naval prestige in the Orient. The port of Wonsan is open all winter, and is especially desirable from its geographical as well as maritime position. It is too early to forecast the future, and while these paragraphs are getting into print the conditions may essentially change.

Meanwhile, let us remember that not until ten years ago did the first Protestant missionary seek this lone land. The first tidings of Christianity reached the hermit nation in 1777 through a batch of books sent from Peking to a number of Corean literati who were studying under a Confucianist. Among these books were some treatises on philosophy, mathematics and religion by Jesuits in Peking. These books awakened interest and led Peiki, one of these literati, to journey to Peking with a message to the bishop ; he was baptized and returned to Corea, where others were led to adopt the new faith. Persecution relaxed, and a curious history followed, which Bishop Scott, of North China, outlines as follows :

"A hierarchy was formed after the model which the original one of their number had seen in Peking. Francis Xavier—the name taken by one of the converts—was made bishop, and others were chosen as priests. Separating to their various posts, they baptized, confessed, confirmed, and distributed sacred elements in communion, robing themselves in Chinese silk, and erecting platform confessionals. After two years doubts arose in their minds as to the propriety and validity of these proceedings, and at the risk of wounding weak consciences, they resigned each his ministry, and again sent to Peking for instructions. The envoy was baptized and confirmed, and he returned to Corea with a chalice, missal, ornaments, and everything necessary for the celebration of the eucharist in case a priest should be able to visit them.

"Dismay and trouble were caused by the Episcopal decision against the worship of ancestors. The faithful Christians who did not fall away were more severely persecuted than ever, and in December, 1791, the two first martyrs laid down their lives for the faith. In ten years' time from the baptism of the first Corean in Peking, it is estimated that there were 4000 Roman Catholic converts in the country.

"The first priest who entered the country was a Chinese, who, after four years' work, paid for his fidelity and courage with his life.

"In 1835 the first French priest entered the country, and he was shortly followed by a second, and at an interval of a year by a French bishop. All were of course disguised, and remained in hiding ; but the work went on rapidly, and in 1838 there were 9000 Christians.

"Again persecution broke out, and these three men were put to trial, tortured, and beheaded with circumstances of great cruelty. It was six years before another foreign priest crossed the border into Corea, and then, after a period of success, the same result ensued : more edicts, more cruel persecutions, more martyrdoms, alike of Frenchmen and Coreans.

"Every approach of a European or American ship roused the rulers to a state of panic, and endangered afresh the lives of the intrepid workers, who, however, held to their posts till, in 1882, the first political treaty was made with Corea by the United States. Others quickly followed, and we may hope that the period of danger for Christian missionaries is past,

though there is as yet no legal toleration for natives professing Christianity."

Thus came the first news and the first fruits of the cross. Before the first Protestant missionary had landed in China, and one hundred and seven years before we reached Corea, Jesuit missionaries were living in these lands, preaching, suffering, and dying for the sake of JESUS CHRIST. In 1857 the Jesuits claimed 15,000 converts, after being driven again and again from the field. But the ritual they brought was very far from satisfying the Corean heart. Its people had not yet found freedom and life in God.

Corea has a coast line 600 miles down either side. Its seaports are Wonsan, with its fine sheltered harbor, its Japanese business colony, and its large Corean town of 20,000 inhabitants ; Fusan, with its pine woods, its strong Japanese colony, its barren hillsides, fine anchorage, and rambling Corean settlement ; Chemulpo, the western treaty port 25 miles from the capital, Seoul ; and the capital itself, with its steamers running fortnightly to Japan and China. Thousands live within Seoul's massive gates and walls, with their towers two stories high, in Chinese style, pierced for archers, and solidly built of stone.

The area of the country is the same as that of Great Britain, about 80,000 square miles. The population is estimated from 7,000,000 to 13,000,000, of Mongolian origin, and their civilization is based on that of China. The literary classes profess Confucian ethics, while the State gods of China are worshipped by the common people. Buddhism and Taoism have also some following.

Isolation has long been the policy of the Government. Even China has been held at arms' length. In late years all the great European powers have tried in turn to open the country, but without success. In 1870 the United States sent a fleet under Commodore Rogers. Five of the forts were taken and dismantled, but the Government still held out in its refusal to negotiate a treaty. Japan next tried her hand. Having equipped a large force, she sent it to Corea, and, by following closely the tactics of Commodore Perry in 1857, succeeded where the others failed. This was in 1876. Since then the Corean deputies have been seen in foreign capitals. The traveller has done Corea pretty thoroughly, so that the country is now well known.

"You are making a great mistake. Why don't you work the other way?" said an intelligent Corean to one of the missionaries. "If you want to win Corea win the women. *Win the mothers of Corea, and all Corea will be Christian.*" But they cannot be reached by men, and but a handful of women who love Christ have gone to seek them. Woman's existence in Corea consists of endless drudgery. The wealthy wife goes inside her husband's house on the wedding day and never comes out again till she is carried to her grave. Shut in a living tomb, she has nothing worth living for, here or hereafter. To the poorer women, life is summed

up in one word—plod, plod, plod ; but to both poor and rich, for woman existence means an unspeakably wretched slavery to man.

To Corea's 15,000,000 only 61 Protestant missionaries, all told, have gone. Of these many are missionaries' wives, who devote their lives *to their own families ;* some are sick, others on furlough, others studying. At no time can more than 20 out of the 61 be reckoned as active missionaries.

Active propagandism is still forbidden by the law. The Government may at any time suppress the work. It is supposed, however, that contact with the modern powers will stay any disposition to enforce the laws against Christian teaching. Hence the missionaries are going forward, planting preaching stations and spreading their force so as to occupy all the strategic points.

VII.—JAPAN.

BY REV. GEORGE W. KNOX, D.D.

The war with China is the great fact that looms up in the horizon and affects Christian work like all else. Christian Japanese hold meetings to pray for the success of the nation's arms, and circles are formed to work for the aid and comfort of the soldiers in the field and to care for the wounded. Some of the younger evangelists have been summoned to take their place in the ranks, neither ministers nor priests being exempt. To some extent the direct work is hindered ; but in some regions at least evangelistic work does not suffer, the Christians being incited to fresh zeal, and the people being as ready and congregations as large as in times of peace. A quickened sense of responsibility increases the power to work, and leads to renewed discussion of foreign missions. For years a mission to Corea has been talked of, but the obstacles have seemed insuperable. Now the duty appears plain, and the Japanese Church would carry the Gospel to the regions beyond. This is highly stimulating, and the native church has for some time past needed such work. With Japan still evangelized but in part, with work at home sufficient to engross all the activities of the Church, the leaders see foreign missions to be needful and practicable, and as helpful to Christ's cause in Japan as in Corea itself. The decisive triumph of the Japanese arms will involve new and enhanced responsibility for the Japanese Church. Already Corean students are in Tokyo, sent thither by their government, and some of them are Christians, and several have entered Christian schools.

The situation is already improved by the conclusion of the new treaty with Britain, which does not go into full effect for five years, but recognizes Japan as an equal, and does away with extra territoriality. The delay is at Japan's request. All the empire is opened to residence and travel without the vexatious restrictions heretofore imposed. More important still, the foreign agitation loses its inspiration, and the intense feeling of injustice suffered is fast passing away. It is to be hoped the

United States may at once make a similar treaty. On the whole, the outlook in Japan is very hopeful. The Church there is on trial. Let prayer go up to God that it may come forth stronger and purer.

VIII.—BIRD'S-EYE VIEW OF AFRICA.

BY REV. JOSIAH TYLER.

"When Christians are knocking, God is always opening doors," says Dr. Cyrus Hamlin, the veteran missionary; and unmistakable signs prove that Africa is being opened for the Gospel in answer to prayer. First, *the backbone of African slave trade is broken.* Thirty years ago, in Nyassaland, Dr. Livingstone was made heart sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave raiders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the curse! Gunboats on Lake Nyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate, H. H. Johnson, apprehends no more trouble from this source. Tippo Tib, who three years ago commanded two thousand men armed with Winchester rifles, *mirabile dictu*, has become an anti-slavery man and ordered his countrymen in the Upper Congo to "quit the business."

Four years ago, in the Manyuema country, where ivory was abundant and slave raiding was practised, now the business is checked. The Brussels Treaty has caused its cessation in the Congo Free State. Professor Drummond thinks that it would be for the good of Central Africa if all the elephants were killed off, as slaves are necessary to transport tusks from thence to the coast; but God in His providence is providing other and better means of transportation. By navigation on the great African rivers, as well as by railroads in process of construction, the productions of the interior will soon reach the seaports. What F. P. Noble, of Chicago, calls "an African devil's business" will then come to an end.

How about the *rum trade?* Would that I could predict its decrease as I have in reference to the slave traffic! Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity. When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about, rum drunk, he asked, "Is this the way to teach Africa to stretch out her hands unto God?" I can testify from personal observation that the "white man's grog" poured into Africa bestializes and brutalizes the natives more than their home-made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: "Send us more Gospel and less rum."

What must take place ere Africa is evangelized? A gigantic holy war must be waged between Christianity and Islamism and other native re-

ligions. Half the continent is now dominated by Mohammedans, while Christians, including members of Abyssinian and Coptic churches, do not exceed seven millions. Evangelistic laborers throughout the continent are reported to be "equal to eighteen men for France, ten for Great Britain, four for England, and one for Massachusetts and Connecticut together." Mohammedan missionaries are finding their way into "darkest Africa." Were it not for that special Divine promise which rings in our ears like a clarion, "Ethiopia shall stretch forth her hands unto God," we should indeed despair.

IX.—PAPAL EUROPE AT THE CLOSE OF 1894.

BY TEOFILO GAY, D.D., K.I.C.

Eighteen hundred and ninety-four will remain in history as a very eventful time for papacy in Europe, and every thinker will do well to pause a while at the close of it, reviewing the main facts in that field that may have a great influence on its future history.

Seldom, indeed, was modern papacy more busy and at the same time more prosperous and more unfortunate than we see it in the last twelve months.

The grand *encyclica* issued in the spring, calling on all Catholics to keep nearer their Pope, and on all dissenters to return to the Pope's obedience, was a desperate effort of old Pope Leo to give papacy again some of the power and ascendency it has lost forever, and proved, as was to be expected, an utter failure. It was a grand sight, perhaps, from a worldly point of view, but very sad for a Christian, to see an old man begging on all men to come to *him*, to obey *him*, to worship *him*.

Thus far how has papal Europe answered his invitation? In *Italy* two of the leading men of the nation have distinctly replied by calling on their fellow-countrymen to return to God. Signor Crispi, the Prime Minister of King Humbert, the old companion of Garibaldi, when unveiling in Naples an inscription commemorating King Humbert's visit to the hospitals of that city during the plague of 1884; and Signor Carducci, a professor in the famous Bologne University, a member of the Senate, and the most celebrated of living Italian poets, when inaugurating with a splendid address the new palace of the council of the famous little republic of San Marino; both said emphatically: "What our nation needs is to *return to God.*" What practical or lasting influence such a noble appeal may or will have on the future of Italy no man can tell; but the fact remains that at present the motto of the leading minds of the nation is not "Return to the Pope," but "Return to God."

It is worthy of remark that the two great men above named belong to that Free Masonry which the Pope violently condemns as "atheistic." Another sign of the times is seen in the fact that King Humbert has

knighted the veteran Professor Geymonat, D.D., of the Waldensian College of Florence, on the very day he was elected president of the Waldensian Synod in September last. Indeed, it seems as if Italy were turning a deaf ear to the Pope's appeal and looking for something better.

And what about *Spain?* She has sent to Pope Leo, it is true, some thousands of priests and poor fellows on a pilgrimage with return tickets at reduced rates, and she has complained in a Catholic congress that she has not been able to send rather some thousands of armed men to try and set up again the Pope's temporal power; but alas for papacy! one great solemn fact has marred the splendor of all these fine "wishes." Spain has allowed a Protestant bishop to be consecrated and settled in Madrid itself! No threatenings of prelates, no prayers of bigoted ladies, have been able to prevent religious liberty to have its free course and effect; and Señor Cabrera, an early convert of Malaga, elected some years ago to the bishop's office by his brethren of the Reformed Episcopal Church of Spain, has received the episcopal ordination to which he was entitled, though the Papacy left no stone unturned to prevent such a fact, which she deemed especially baneful to her. As a consolation to the Pope, the man who in 1869 did most for the establishment of religious liberty in Spain—Emilio Castelar—went soon after to Rome and visited old Leo and did his best to comfort him.

When in 1850 the Bishop of Rome dared to establish a Catholic bishop in London he little thought that forty-four years later an Anglican archbishop would establish a Protestant bishop in Madrid! But the world moves on, and even Spain is moving on!

As to *France,* the anarchist plots and murders that have so awfully troubled her of late have at once struck her as so similar to those instigated by the Jesuits (viz., the "gunpowder plot" and Henry III. and Henry IV.'s assassinations) that she cares very little by this time to show herself the eldest daughter of the Church, and looks toward papacy with suspicion.

The punishment inflicted by the government on that Archbishop of Lyons into whose arms some weeks afterward President Carnot expired, killed by a youth who used for years to assist his priest at the mass, is a clear sign of the attitude assumed by the rulers of France toward papacy. And the hundreds of thousands of copies of Zola's novel, "Lourdes," sold in a few months, show how the people that read in France delight in a work that paints in its true light of a comedy and a financial speculation the most prosperous and famous modern religious establishment in France, that of the Virgin of Lourdes.

What next? *Austria-Hungary* was supposed to be, too, a great stronghold of papacy in Europe; how does she just now respond to Leo's encyclical? By passing in the Hungarian Parliament laws which are bitterly opposed by the papacy. The bitterest pill for the Pope and his clergy is the bill on civil marriage, because it takes off their hands the matrimonial affairs, through which they used to exert such an influence and to make

so much money. They had made of marriage a sacrament in order to have the sole control of such an important business ; but Hungary has decided it to be a civil contract, and the Catholic Emperor of Austria had to sanction the anti-Catholic bill, and old Leo had to send to his servants over there an order of *pati debere*, as the formula runs—that is, that they will have to suffer the measure to take effect. To be sure, nothing else can be done. Really, papal Europe at this moment does not appear very much papal, very much like what papacy would wish it to be.

There remains only one little corner of papal Europe where for the moment the ascendency of papacy seems to prevail. It is *Belgium*, where the last elections have given a majority in the parliament to the Catholic party. And wherefore ? Because the fight there was between conservatism and socialism ; and as the people thought there was no other alternative but Catholicism or free thought, and the latter did not appear as a sure defence against the perils of socialism, all those who fear these perils saw no other way of safety but to vote for Catholic candidates.

Oh ! that the Pope would now select Belgium as his residence, where he would be surrounded by true followers ! He would relieve the Italian Government of the difficulties arising from his presence in Rome, and perhaps before long make Belgium itself wish to get rid of his presence, and so alienate from papacy the last and only corner of papal Europe that still clings to it. But no ; the so-called Holy See will not move from Rome, because it would nowhere be as well as in the city of the seven hills, and because no nation would care to have it in its territory. Besides, papacy was born in Rome, and in Rome it will die—by and by.

J. Murray Mitchell, LL.D., also writes : To give a bird's-eye view of papal Europe, it will be necessary to treat of these lands separately, for the diversities that exist between them are of considerable importance.

We begin with *France*. The Roman Catholics form 78 per cent of the whole population. Things have changed since the great battle cry of Gambetta used to sound on every hand, "*Le clericalisme c'est l'ennemi.*" Rome can adapt herself to circumstances ; and she has no desire to link herself to any cause that is irrecoverably lost. She contends no longer for king or emperor ; and the present Pope, who is a man of great sagacity, does everything in his power to provide a *modus vivendi* between his church and the republican government. At the same time much has been said during a few years past of "*un attendrissement de l'âme humaine*" (a softening of the human soul), as exhibited in the writings of the chief literary men in Paris. They no longer exhibit the sneering, bitter spirit of Voltaire and the encyclopædists ; they see that man cannot live by bread alone, and they admire at least the poetry of religion.

Further, the pilgrimage to Lourdes seems to be attracting greater and greater crowds. Every conceivable disease, it is believed, will vanish when the Virgin, who appeared to the shepherdess, is invoked, and when the

waters of the miraculous fountain that sprang up are drunk or bathed in. It might seem as if Romanism were gaining fresh vigor by what takes place at this astonishing place—one of the greatest marvels of this century.

The three things I have rapidly touched do lead some to the conclusion that Romanism is regaining lost ground, and perhaps about to regain its ancient ascendency. We do not at all think so. Nay, it occurs even to thoughtful Romanists that a terrible reaction is inevitable. The immense majority of the afflicted who go expecting to be cured receive no benefit; and the results are bitter complaints and maledictions. The vivid picture of the scene supplied by Zola will also immensely damage the character of Lourdes, and the place will probably, ere long, pass into oblivion as completely as its forerunner, La Salette, has done. What will Rome then say? Oh! she is prepared with her answer. She will tell us that there was no question *de fide* involved; the Church pronounced no judgment; it was a pious belief with some bishops that miracles were performed at Lourdes; and if the good men were mistaken, what then? It is only the Pope that is infallible. But will that answer satisfy France? We do not think so. The present gain, drawn from the madness regarding Lourdes, is certain to be followed by an enormous and permanent loss.

We see no indication of moral improvement in papal France. Insubordination, lawlessness, immorality, fierce attacks on the head of the State, and general bitterness of party spirit, these evils are certainly not decreasing. We are also startled by new manifestations. At present there is immense agitation at Nîmes because the Government has forbidden the continuance of the bull-fights which had been lately introduced. The bloody pastime prevails in Spain, and largely accounts for the slow progress of things there. But that shocking exhibitions worthy of the dark ages should be introduced into refined and cultivated France, and that the Government should be defied when it forbids their continuance, is a startling phenomenon. It indicates deplorable retrogression, in the south of France at least. On the whole, the picture we have drawn is dark. And yet there is much good doing in France. The Protestant churches—both the Established and the Free Church—are, we believe, increasingly active and useful. The McAll Mission is exceedingly useful, and so are various other agencies. The sale of the Bible has been considerable; and the figures would have been more encouraging had it not been that foreign residents in France, willing to do good, distribute a large number of Scriptures gratuitously—a practice which is, we fear, unwise. The Pope, in his encyclical of 1893, exhorted the clergy to study the Scriptures in the original; but he said nothing about giving them to the people in the language they understand. The translation of the Gospels by Lasserre was, a few years ago, exceedingly popular, and many hoped that a new day had dawned on papal France; but the circulation of the book, though it was the work of an earnest Romanist, was forbidden, and is likely to remain so in spite of earnest efforts of the author to get the prohibition removed.

Yet the rapidity of the sale, so long as it was allowed, was a full demonstration that multitudes in France desire as well as need the bread of life. One trembles to think of the awful responsibility of those who refuse to give it to those famishing millions.

In *Italy* Romanism is very much what it is in France. On political grounds the dislike to it is stronger, for no *modus vivendi* has yet been discovered between the Government and the so-called "august prisoner of the Vatican."

The pressure of taxation all over Italy is tremendous; the maintenance of her immense armaments, military and naval, is more than she can bear, and unless some genius in finance arises it does not seem possible for Italy to escape national bankruptcy. She also shares in the earth-hunger that marks the leading European powers, and her African possessions add to the load that crushes her. Earthly trial is often blessed to make men think of religion; yet one cannot expect that a population continually struggling to maintain existence will have much leisure to attend to spiritual things. We have met Italians who eagerly maintained that the superabundant trials of life are a sufficient proof that there is no God; and the insubordination and lawlessness that generally prevail are an evidence of atheism being widely spread. Education without religion is the rule in the universities; and one cannot wonder when he hears of one or another of these institutions being temporarily closed on account of the bad conduct of the students.

Are we, then, without hope for Italy? By no means. The venerable Waldensian Church—no longer confined to its ancestral valleys—is hard at work. So is the Chiesa Libera; so are Count Campello and his friends; and Methodists and Baptists, both British and American, add to the efforts put forth by native Italians. The Waldenses act with more zeal than ever, in consequence of a true, and, we may say, deep, revival of religion with which their valleys have been lately blessed. What strikes us most of all is the extent to which the Holy Scriptures are circulated; it is very large, and it has, up to the present day, been steadily increasing. It is simply impossible that this can continue without issuing in blessed results.

So far as Italy shared in the movement of the great Reformation, the influence was witnessed among the higher classes, hardly at all among the lower. It is quite otherwise now. It is the masses that are affected. "Unto the poor the Gospel is preached," and it is not preached in vain.

We come now to say a few words about *Spain*. Byron, in his "Childe Harold," breaks out, "O lovely Spain; renowned, romantic land!" and I suppose we all cherish an idea of the old Spanish grandee as a very stately, chivalrous character, and we are disposed to think that some gleam of the former magnificence still appears in his character and bearing. It is a fond imagination and nothing more, we fear. A friend of ours, a man of much penetration, lately returned from Spain. We asked him about the missions and the converts. "Converts!" he exclaimed; "the Spaniards

cannot be converted, and are not worth converting!" We protested. "Well," said he, "the Spaniards are the most degraded people I know. I have no hope of their improving." They are exceedingly bigoted. One proof of this we have at present in the immense excitement caused by the Archbishop of Dublin and two other Irish bishops consecrating Señor Cabrera to the episcopate. Lord Plunket honestly believes that the episcopate is necessary not to the being, but to the well-being of the Church, and hence his action. When Rome consecrates bishops in Britain do even high Anglicans now protest?

Evangelization in Spain encounters special opposition when conducted by British people. Gibraltar is a British possession, and we cannot wonder at the Spaniards feeling bitterly the intrusion. Even Scriptures are often rejected when the title-page reveals that they have come from England.

We have referred to the exclusiveness and bigotry of the Spaniards, and yet there is little faith among the people. The agent of the British and Foreign Bible Society declares that "educated people in Spain are very largely sceptical; and the man, or even woman, who is an intelligent, believing Catholic is rare."

Our words may, perhaps, leave the impression that we cannot hope much of Spain. Such, however, is not the idea of the men who are engaged in evangelistic work and Bible circulation. The Rev. W. Jameson maintains that "no other Latin country can show more response to the appeals which the Bible societies are making than that which is made in Spain."

What has been said of Spain applies in a large measure to Portugal.

I conclude with a simple question: Of the multitudes of Britons and Americans who now visit the Continent, what proportion can be said to take any hearty interest in the struggling Protestant churches in papal lands?

X.—GERMANY.

BY REV. A. A. MERENSKY, BERLIN.

The state of religious life in Germany varies very much according to the different parts of the country. We will confine ourselves to the state of the Protestant sections. With reference to the Roman Catholics, it will be remembered that one third of our population belongs to them. Our Catholics are, as a whole, very ultramontane—that is, they are faithful to the Pope, to their church and priests, and it cannot be denied that there are many pious people in their way to be found among them.

Although the Roman Catholic Church is doing her utmost to subdue Germany once more, there is no doubt that she loses a good number of people every year, whether such people are taking the side of the anti-religious socialists or are joining Protestant churches.

The Protestant churches of Germany are established churches, more or less closely connected with the governments of the different States or provinces. The free churches and denominations are small and well-nigh insignificant. In the church of the grand duchy of Baden the rationalistic tendency is prevailing ; in others, as in the Protestant churches of Saxony and Bavaria, a true evangelical disposition is dominating. The Church of Prussia tries as much as possible to compromise with the different tendencies. Among the ministers there are many sincere, pious, evangelical men ; the Gospel and biblical truth is preached in most of the pulpits ; but the younger generation of ministers and students are largely influenced by the school of Ritschel, in a sceptic way. The number of theological students has, however, considerably augmented during the last few years. In the year 1877 those students numbered 599 ; at present we have as many as 2189. The new start of religious life in the country is proved by the building of churches. The want of the capital (Berlin) is at last provided for. The pious empress has done all that was in her power ; and chiefly to her influence it is due that 26 churches have recently been erected in the city. Personal religious life in Germany is kept hidden away far more than is the case in England or America. But in some parts of the country, in Würtemberg and Lithuania in the far Northeast, we find a very active religious life. Prayer-meetings in farm-houses are there much favored and frequented. In Westphalia and Hanover there is also much Christian life among the peasants, but it is cultivated in a closer connection with the Church. A very cheering sign is the establishment of Sunday-schools all over the country ; we find them now in about 3000 towns and villages, visited by some 200,000 children. Cheering also is the vast amount of Christian periodicals, of which 1,300,000 are brought in circulation every week. We have about 880 Christian associations of young men, with some 40,000 members, and of Christian associations for young women about 500. For the travelling workmen (artisans chiefly) there are provided 378 Christian homes, as well as 78 such homes for female servants. As the antichristian character of the socialists demanded some counter-action, 250 Christian associations of workmen have been founded. A great blessing is our 60 institutions for training deaconesses, who number now 8500, whose services in hospitals and private homes are valued very much and appreciated more and more. Several hundred hospitals and places of refuge for sick people, for cripples and epileptics, are managed in a true Christian spirit. Against intemperance, drunkenness, and laxity of morals, societies and meetings are struggling on. The large society called after Gustavus Adolphus (Gustav Adolph Verein) is spending about £50,000 every year in erecting chapels and churches and establishing ministers in the "diaspora"—that is, among Protestants living in Roman Catholic districts. Among the sailors in the harbors the mission work is still in the beginning. There are 17 different societies sending missionaries to the heathen ; they have a

revenue of about £176,000 a year, and have more than 600 missionaries in heathen lands. Much blessed are the large missionary meetings (*missions-feste*), which are spreading more and more. One meeting in Westphalia (at Bünde) is visited every year by about 10,000 people. As a whole, there is no doubt that, in spite of many antagonistic influences and many difficulties, the religious life in Germany is gaining strength. The Gospel has become again a power, more than was the case some time ago.

XI.—SOUTH AMERICA.

BY D. L. PIERSON.

This is a second "Dark Continent," scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism which is but a step removed from paganism has spread over this Continent a pall under which hide ignorance, superstition, sensuality, infidelity, and anarchy. Papacy is interpenetrated with paganism and corrupted by a formalism that preserves scarcely the externals of religion! Here, it is true, as in some other lands, one half of the so-called Christians go there "to teach the people to do what is *right*, and the other half *pay* them to do what is *wrong*."

South America has an area of about 7,000,000 square miles, or about twice that of Europe, while its population is only 36,000,000, or nearly equal to that of the British Isles. The number of ordained missionaries, however, is only 200, while the clergy of the United Kingdom number about 35,000. No wonder that Miss Guinness calls it the "Neglected Continent." "Imagine an empire extending from England to India, and from the North Cape to Khartoum, with 37,000,000 people scattered across it, in practical paganism, with 400 workers, men and women!" "Were the people to be reached equally divided among the preachers, every minister in Great Britain and the United States would have a parish of 800; in Madagascar, of 30,700; in Burmah, of 61,000; and in South America, of 92,500!"

South America offers wonderful opportunities for the progress of civilization and Christianity. It has a coast-line of 1800 miles, in which are splendid harbors; a backbone of magnificent mountains, and large districts of tableland which abound in valuable minerals and metals; forests of fine timber, and one of the greatest river systems of the world. Streams of emigration are pouring into this Continent, and the natural resources are being rapidly developed by the wealth and wisdom of capitalists and laborers from Europe and the United States.

But unfortunately the progress and prospects of the evangelization of the "neglected continent" are less encouraging. The scattered population, the power of Rome, the ignorance of the masses and scepticism of the educated, the mixture of races, the instability in political and the degradation in moral life, make the problem exceedingly difficult. There are,

however, many reasons for encouragement. Of the thirteen States all are republics, except the three Guianas. The political leaders of the Continent have sought to elevate their countries by taking advantage of model constitutional governments and modern scientific discoveries. The people are learning, however, that something more is needed. One after another the governments are breaking the bonds which have bound them to the car of the papal Juggernaut ; education is being made universally compulsory, and freedom of religious worship is spreading. Moreover, the people are learning that they must look higher than to science and governmental regulations to bring them the peace and prosperity which they desire.

Progress has been slow in South America, owing largely to Romish opposition. There are now in the whole Continent about 103 stations and 173 out-stations, 200 ordained missionaries, 197 female missionaries, and 1130 native helpers. Communicants number about 29,000, and adherents 70,000. Sixteen societies are laboring in this field. Nine of the republics and French Guiana have Roman Catholic governments ; one, Brazil, is independent, and two—British and Dutch Guiana (Surinam)—are Protestant. Of the Roman Catholic States, seven proclaim religious freedom ; one, Ecuador,* is entirely closed to Protestants ; one, Venezuela, allows freedom of belief, but not of worship ; and one, Peru, is nominally intolerant, but practically permits religious freedom, for there are two societies with six workers laboring there, and the last census gave over 5000 Protestants. Though Ecuador alone is closed to missionaries, Bolivia is visited only occasionally by an agent of the American Bible Society, and Venezuela has but one missionary. At least one ninth of the people of South America have as yet *no opportunity* to hear the Gospel message.

Missions in this Continent may be said, however, to have accomplished three things : 1. The establishment of congregations, where the Gospel is regularly preached to about 25,000 believers. 2. The formation of schools of various grades, where thousands of children and youth may receive a Christian education. The Congregationalists, Presbyterians, and two Methodist bodies have also normal and theological schools in their respective fields. 3. The production and distribution of an evangelical literature in the Spanish and Portuguese languages. But nothing more than a meagre beginning has been made. Regeneration must come from without and not from within the republics. Christians in America and Europe must send more consecrated men and money if they would be instrumental in turning the " neglected continent" to Christ.

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* Intelligence now comes to us that Ecuador is in the throes of rebellion, and that the insurgents are likely to win. Should they succeed, we may hope that the new government will follow the example of Brazil and proclaim freedom of worship, thus opening to missionaries this long-closed door.

XII.—CHINA.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA.

The Political Situation.—China has been going backward the last few years. She had made no inconsiderable progress in various military, naval, and industrial lines, and had come to think that now she could check the advance of Western people into her land, and possibly crowd them back out of what they have gained. The centre of anti-foreignism has been in Hunan Province, but the feeling prevails extensively over the empire generally. Viceroys like Chang Chi Tang are the leaders. The literary class are very generally in sympathy, and are more or less active fomenters of antagonistic feeling. Infamous literature against foreigners has been circulated, individual foreigners have been assailed, houses have been plundered and burnt, and dastardly murders have been committed. The government officials when pressed, and only when pressed, have interposed to prevent those things, but at the same time they have shielded perpetrators and have dallied with foreign claims. Official communications have had a jaunty air, and have been marked by petty evasions and manifest indifference on their vital points. We have assuredly been slowly drifting toward a war, to which we would have come in a few years but for recent events.

The Missionary Situation.—This is dependent on the political situation, and is largely affected by it. The year has been characterized by great missionary energy and aggressiveness. Large numbers of reinforcements have entered. Many new places have been occupied. The western provinces, notably Szchuen, have had missionaries pouring in. Many converts have been added. The bands of disciples in different places have increased in visibility and assertiveness. They are becoming a recognized power in the land. Even the Chinese opposers admit they have a great future before them ; but they are becoming also a burdensome stone to the government, and political functionaries are beginning in certain places to have, concerning them, the same perplexity that Pharaoh had about the multiplying children of Israel. Some of the mandarins, if they could have their way, would dispose of them in about the same manner, and pitch them into the sea, men, women, and babies. It has for several years been a growing opinion among observant missionaries that a bitter persecution of Christians was one of the possibilities of the near future. Great anxiety has been felt, and many prayers for the dissipation of the cloud have been offered. If, indeed, those prayers are now being answered, it is in a strange and unexpected way. Nobody has more at stake, and nobody is noting the progress of present trouble with keener solicitude than missionaries.

The Present War and its Outcome.—At this present writing (November 15th) nothing is concluded. Port Arthur is not yet taken, the final

issue as regards the relations of the two contending powers is not yet determined; yet some things we may predicate with a fair degree of certainty. (Port Arthur has fallen, and negotiations for peace are in progress.—December 1st, 1894.)

There is a special providence in this war. If it had not come Western nations, some of them, would have been compelled once more to have a collision with China. This time it is not a Western and Christian nation (as we all claim to be), but a next-door neighbor and a heathen power that is to administer the hammering. We ourselves do not give Japan the credit she claims for unselfishness of purpose, but she is in this matter *flagellum Dei* all the same. When the war is over, China will be in no condition to generate strife with Western nations. Her resources will be exhausted, and it will be many years before she will be in a mood to talk about driving back foreigners. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly that she must, as a matter of self-protection, follow those very paths of progress herself. An altered tone as well as an altered attitude toward Western men is an assured certainty at least for a time. Missions are disturbed just now, and will be till order reigns once more; then the way will be found open for a glorious advance.

XIII.—BURMA AND CEYLON.

BY J. L. PHILLIPS, M.A., M.D., CALCUTTA, GENERAL SECRETARY INDIA SUNDAY-SCHOOL UNION.

About two thousand miles of travel in Burma, and over a thousand in Ceylon have enabled me to visit the principal missionary stations of all the societies. One cannot move about so comfortably or so quickly here as in India, where we now have more than eighteen thousand miles of working railway. In Burma the waterway is wonderful, and the delta of the Irrawaddy abounds in streams, large and small, that facilitate communication between important points. These steamers of the Irrawaddy Flotilla Company are well fitted up, the best of them furnished with electric lights; but they are slow, and time seems of little account, so you can hardly plan and carry out engagements as in India. But Burma is now a part of India, and before long I hope will have railway connection with Calcutta.

The work for the children of Buddhists and Hindus and Mohammedans has made a fine start, and I look for rapid progress. There are many beautiful Sunday-schools for Christian pupils—Burmese, Karen, Tamil, Telegu, and English. These are raising up a fine corps of teachers, and our work is being improved and increased. The spread of Christianity among the jungle people is one of the miracles of modern missions. What impressed me everywhere was how wonderfully these Karens are taking the lead here in the East in the matter of self-support or church independence. Their

liberal contributions toward educational and church work are well known to every reader of current missionary literature. At Bassein I saw their noble *Kothabyu Memorial Hall* bearing the name of the first Karen convert—one of the finest edifices in all Burma, built by Karen money and used for school and church purposes. The Henzada Association, comprising forty-nine churches, gave 16,556 rupees last year for church and school purposes, and received but 1280 rupees from America. The A B C of the Karen missions were Messrs. Abbott, Beecher, and Carpenter, strong men and full of faith, who in the Bassein field by God's help laid the foundations of self-support deep and firm in the early days of the mission. Their toil is telling yet, and their example should be seriously studied by missionaries of every foreign field.

Ceylon, with its ten thousand square miles and three millions of people, is a crown colony of England. It is poorly supplied with railways, there being less than three hundred miles of track on the island. Compared with South India—the territory she most resembles in language, climate, etc.—she has hardly one third the railway line. In reaching the chief stations in the north and east I have had to travel hundreds of miles in the "royal mail coach," which is sometimes a "bullock-bandy," and on the coasting steamers, one of which is supposed to go round the island once a week. Here, too, we look forward to railway connection with India. Just now the "Indo-Ceylon Railway" is being agitated vigorously. The present Government is opposed to it; but the public must have it, and that soon, I believe. This connection will bring prosperity to Ceylon and promote Christian as well as commercial enterprise.

A member of Parliament, presiding at one of the public meetings of the British Sunday-school Union last year, congratulated our India Sunday-school Union upon getting ahead of the Government of India and annexing Ceylon. Two years ago our Ceylon auxiliary union was organized at Colombo, the chief city and port. Three points have cheered me much during the month's touring on this beautiful island.

The first is the *open doors for the Gospel on every side.* Childhood here is just as attractive and eager as in India; and our teachers may have all the pupils they wish excepting the *Veddas,* remnant of an aboriginal race, of whom but a few hundred are now left in the hills and jungles, for whom as yet nothing has been done in a permanent way. We have here in Ceylon only Buddhists, Hindus, and Mohammedans. The southern end, western side, and central part of the island is Buddhist, and the language is Singhalese. The Tamil-speaking Hindus occupy the north and east. It is well for missionary purposes that the field is not so polyglot as many fields of the same size in India, where we find half a dozen languages contending for the mastery. One feature of the work here differs from what we find in India. Boys and girls from Hindu and Buddhist homes live in missionary boarding-schools with Christian pupils. What finer opportunity could we ask for reaching and teaching the children of this land?

Faithful effort is being amply rewarded. Every department of missionary work—the school, the press, the medical, the evangelistic—is finding open doors confronting it on every side.

Progress toward church independence is another token of great cheer in Ceylon. In the American Mission at the north more than half the churches are already self-supporting, and the English missions, Anglican, Baptist, and Wesleyan, are said to be fully abreast of the American. God is doing marvels in these Eastern fields, of which no adequate report can be made. Beyond all that our bristling statistics can determine or even detect, He is working in human souls and reforming the whole face of society. There is no more cheering token here than the girding of the native church for her work. Upon her more than upon all our foreign agencies depends the evangelization of these populous lands. History is but repeating herself here, and the church of the soil is coming up bravely to bear her own burden and do her own work.

The *hearty co-operation of the churches* working in Ceylon is everywhere apparent and most delightful. In the peninsula of Jaffna there are three societies, the American Board, the Church of England, and the Wesleyan. In central and western Ceylon we find the English Baptists. All four of these began their missions, I believe, in the teens of the present century. They are working together in love, and co-operation seems very cordial and complete. In Colombo, a city of 130,000 inhabitants, there has been a missionary conference on evangelical alliance lines for years. The Sunday-school Union has also proved a bond of fellowship. At the recent Sunday-school convention in Colombo, Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians met on a common platform for the discussion of themes bearing upon the religious training of the young. This union will result, I cannot doubt, in the multiplication of Sunday-schools throughout the island ; and some of these, we confidently hope, will eventually become churches. There is a bright outlook for Ceylon. "The morning cometh." The children of Buddhist, Hindu, and Moor are learning at His feet, the entrance of whose word gives light !

XIV.—TURKEY.

BY REV. GEORGE C. REYNOLDS, VAN, ARMENIA.

It is apparent to the most superficial observer that this country and the Protestant work here are passing through critical times. Cholera has been epidemic in different parts of Turkey for five years. Aside from the direct loss of life, the injury inflicted through interruption of travel and business is very great. Other epidemics also have seemed to rage with unusual virulence during recent years. Scarlatina has been slaying its scores of victims monthly, the aggregate much surpassing that of the cholera epidemic ; the ravages of diphtheria are also increasing. In all

this part of the empire a succession of poor crops, for several years, has brought great suffering, keeping the people on the verge of famine. The general insecurity of the country is greater than for many decades. Travel and commerce, except as large caravans unite for mutual protection, is well-nigh impossible. Many even flee from their homes, leaving everything behind, to escape the ravages of lawless bands. In consequence of these things, and the stagnation of business, the poverty that prevails is appalling. Add the fact of the severe earthquake that has recently injured the capital, and those which have within two years done such harm in the provinces, and it seems as if the Lord were bringing all His judgments to bear on this afflicted land. The gravity of the situation for *mission work* is increased by the distinctly hostile attitude which the government is more and more assuming toward it.

These facts are sufficient to show that the condition of affairs in this land is extremely delicate, and indicates the approach of an important crisis. We cannot believe that God will allow His work here to be destroyed. The labor, the treasure, and the lives expended here would not go for naught if all traces of the work were now blotted out. Heaven has been made richer by many thousands of redeemed souls, so that this outlay has been amply justified. Still we have a right to expect more general and enduring results from this expenditure, and such has been the ample promise of all the past. We believe that in some way the Lord will bring these rich results from those very judgments that now seem to threaten the stability of our work. Here in Van, at least, there are signs that men's thoughts are being turned to consider their spiritual condition, and to seek to know more of the way of salvation through Christ. Our services were never so fully attended, and the attitude of friendship and inquiry was never so apparent. We are hoping and praying for a winter of real spiritual blessing.

Dr. John H. Shedd, of Oroomiah, Persia, writes to the New York *Independent* :

"Two of our missionaries have returned from a three weeks' tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The people are tenacious and cling to the fields and graveyards and stone churches of their fathers ; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Kurd. In the past the wild mountain eastward from the plains of Assyria was Christianized, and held in the Christian name for many ages. The many valleys eastward, now possessed by Kurds, were once Christian, as attested by the ruins of churches in many places. The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen."

After giving some harrowing details, Dr. Shedd adds : "The story might go on to other districts ; but this is enough to show how Moslem rule crushes the Christian population, and to show how difficult is any steady missionary work in the midst of such turmoil and misery. How hard it is for the poor Christians, many of whom are Protestants, and all of whom might be as safe and prosperous as their Moslem neighbors are, if they would give up their faith."

THE WORLD: POPULATION, RACES, LANGUAGES, AND RELIGIONS.

BY PROFESSOR A. H. KEANE.*

None of the current estimates of the population of the globe can be regarded as even approximately correct. Fairly accurate returns are available for nearly the whole of Europe, America, and Australasia, as well as for Japan, British India, French Indo-China, Asiatic Russia, Egypt, French North Africa, British South Africa, the Dutch South African republics, and Liberia. But in Mohammedan and most of Buddhist Asia (Asiatic Turkey, Persia, the Chinese Empire, and Siam), and in most of Africa, all is still mainly guess-work, so that the calculations vary enormously for some of the largest and most densely peopled regions of the Eastern Hemisphere. Thus we have for China proper the popular "four or five hundred millions" reduced by Kreitner and other cautious observers down to 250 and even 200 millions. So with Siam, Asia Minor, and especially Africa, the estimates for which continent range from 127 (Ravenstein) and 168 (Böhm) to 200 millions (Keith Johnston, Sievers, and others). But taking the mean of these extremes, and allowing for a considerable increase since the last general censuses of 1890–91, the population of the world in 1893 probably falls little short of, and may even somewhat exceed, 1500 millions, distributed throughout the six continental divisions as under:

Europe	360,000,000
Asia with Eastern Archipelago	832,000,000
Africa	171,000,000
Australasia with Pacific Islands	6,000,000
North America with Central America and West Indies.	93,000,000
South America	38,000,000
Total	1,500,000,000

According to their physical and mental qualities—color, texture of the hair, stature, facial angle, language, social status, and the like—these multitudes fall naturally into various primary divisions, on the number and character of which, however, much difference of opinion continues to prevail among ethnologists. Some enumerate as many as ten, twelve, and even more distinct groups, which they regard not merely as so many species sprung from a single genus, but as so many different genera, each evolved in a different geographical centre. But these views are now held to be extravagant, and even unscientific, and in recent years general acceptance has been given to the opinion of Professor (Sir William H.) Flower, first of living anthropologists, that the primary divisions are not more than three, the NEGRITIC or BLACK, the MONGOLIC or YELLOW, and the CAUCASIC or WHITE, and that these divisions themselves are not fundamental, but merely so many *varieties* evolved in course of time and in different environments from *a common prototype*. This doctrine, in which Science and Revelation are in complete harmony, rests on the strong grounds that all human groups, from the highest to the lowest, have an

* This article, written by Professor Keane for the new edition of the *Church Missionary Atlas*, and published in the *Intelligencer*, the organ of the Church Missionary Society, is so full of information that we take the liberty to reprint it here in connection with the outlook at the world's religious condition, and as a permanent addition to the literature of missions.—ED.

instinctive sense of their common humanity, are fruitful among themselves, and in other respects present such close physical and mental qualities as are best explained by their common descent from a common ancestry. Even the most divergent races, such as the European and Hottentot, or the Lapp and extinct Tasmanian, differ in outward appearance far less than do, for instance, the fan-tail and runt, or the mastiff and poodle, the former mere varieties of the common blue-rock pigeon, the latter by no means the most extreme breeds of the canine species.

Of the mental qualities common to all mankind, incomparably the most important is the reasoning faculty with its outward expression, articulate speech. No tribe, however low in the scale of humanity, has ever been discovered devoid of this endowment. On the contrary, the most degraded races, such as the Fuegians, the Hottentots, and the Australians, are found in the possession of languages often distinguished by extremely complex structures, delicate phonetic systems, and remarkable powers of expression. So highly developed is the grammatical structure of the Hottentot, with its three genders, clearly distinguished subject and object, and intricate verbal inflection, that Lipsius felt inclined to affiliate it to the language of the ancient Egyptians, most civilized of all African peoples.

This surprising perfection in the speech of so many rude and savage races is obviously due to constant use, to which must also be in part attributed the fact that language has become far more profoundly differentiated than has the physical type. The primary racial groups, as above shown, are to be regarded as mere varieties of a common stock. But the primary linguistic groups are absolutely irreducible to a common stock; not only so, but they are also indefinitely more numerous than the primary racial groups. In other words, the anthropologist recognizes but one physical stock with three primary divisions, whereas the philologist recognizes hundreds of linguistic stocks ("stock languages," as they are called) with endless primary and secondary divisions. Thus the American aborigines, possessing great physical uniformity, are grouped together by most ethnologists as a single subdivision of the Mongolic type. But the American stock languages are reckoned by the hundred, and J. W. Powell's "Indian Linguistic Families" (1891), the result of many years' study, deals with fifty-eight radically distinct languages in the United States and Canada alone. Hence race and speech are not convertible terms, and those philologists who, like Hovelacque and many others, base their polygenist theories on the ground of numerous fundamentally different forms of speech, prove too much, and therefore prove nothing. If every stock language implies a stock race, then we shall have, not ten or twelve, the most that they claim, but hundreds of stock races, which is absurd. But until the primary truths here set forth are generally recognized, Anthropology and Philology must continue to be antagonistic sciences in their general conclusions.

Notwithstanding their great structural and still greater lexical diversity, all known languages are reducible to four morphological orders of speech—Isolating or "Monosyllabic," Agglutinating, Polysynthetic, and Inflectional—and these several orders not only correspond in a general way to so many continuous geographical areas, but are also to a large extent respectively characteristic of so many great divisions of mankind. Thus the Isolating are exclusively confined to the southeast Asiatic branch of the Mongolic division (Chinese, Tibeto-Burmese, Shans and Siamese, Annamese, Karens, Nagas and other hill tribes); the Agglutinating is peculiar to all the other Asiatic, European, and Oceanic Mongols (Finno-Tatars, Japanese, Dravid-

ians, Malays), and to all the Negritic division (African Negroes and Bantus, Australians, Papuans); the Polysynthetic is co-extensive with the American branch of the Mongol division; while the Inflectional, rightly regarded as the highest order, belongs almost exclusively to the Caucasic or highest division of the human family (European, Iranian and Indian Aryans, Arab and Abyssinian Semites, North African Hamites).

The ISOLATING LANGUAGES are so called because each word in the sentence stands apart, without any change in itself or contact with its neighbors, the sense being determined solely by position: *you strike it; it strike you.* Till recently, this order was supposed to represent the primitive condition of articulate speech, in which each word was assumed to be an unchangeable monosyllabic root, from which the other orders were gradually evolved. But it is now shown that monosyllabism is no necessary condition of primordial speech, of which, not the word, but the sentence, is the unit or starting point, and that the monosyllabism of the Isolating languages is in fact the result of profound disintegration, or phonetic decay; in Chinese, for instance, reducing an original trisyllabic word *tadaka* to the monosyllable *i* = "to doubt." By this process of decay, going on for ages, thousands of polysyllables were whittled down to a few hundred homophonic monosyllables, which would be undistinguishable in conversation but for the different *tones* with which they are uttered. Thus the monosyllable *pa* will be toned in six or more different ways to represent so many original dissyllables, *pada, paka, pala, pana, pasa, pata,* . . . and some of the Chinese and Shan dialects have, in fact, as many as ten or twelve such tones, which unless correctly uttered lead at once to the greatest confusion and to all kinds of misunderstandings. Hence these languages are now called isolating and *tonic* rather than isolating and *monosyllabic.* In Southeast Asia all languages are toned except the Cambojan group (Khmer, Kuy, Cham, etc.), which shows affinities with the untoned agglutinating Malayo-Polynesian of the Indian and Pacific oceans. It is also to be noted that the tonic principle is by no means confined to Southeast Asia, but reappears wherever monosyllabism largely prevails, as in the Otomi of the Mexican highlands. The Tshi, Ewe, and Yoruba, allied linguistic groups of Upper Guinea, have all at least three tones, high, middle, and low, and in Ewe the verbal root *do* has eleven distinct meanings, discriminated possibly by as many different shades of intonation.

AGGLUTINATION in linguistics almost explains itself. It is, on the whole, a somewhat simple process, in which the formative elements are, so to say, mechanically tacked on ("glued"), either as prefixes or suffixes, to the root, which for the most part remains unmodified, or at least is never modified beyond recognition. In *manly,* the *ly* is attached so loosely that another element, *full,* may be thrust in between it and the root *man: man-ful-ly.* What is exceptional in English is normal in the agglutinating languages, as in the Turkish *ruh,* spirit, *ruh-ler,* spirits, *ruh-un-ler,* of spirits, etc. In this way a large number of particles may be tacked on, especially in verbal conjugation, so that the time, mood, personal subject and object, voice, affirmation, negation, doubt, possibility, and other relations may be expressed all in one word.

Such is the theory; but in reality agglutination is found to be a somewhat elastic expression, and in many linguistic groups the principle is so highly developed that it is not always possible to draw the line between agglutinative and truly inflecting forms. In the non-Aryan Basque still surviving in the Western Pyrenees, a language which has no congeners elsewhere, the extremely intricate verbal conjugation presents many com-

binations of root and formative elements which are undistinguishable from true inflection. The same remark applies, though perhaps to a less extent, to the Chechenz, Georgian, and some other stock languages of Caucasia, to several members of the Finno-Ugrian group (Finnish, Magyar, Mordvinian), and even to some of the agglutinating Sudanese tongues, such as Hausa and Fulah. In Vei (North Liberia) the fusion of words into a single sentence is due to the great play of accent and euphony, resulting in a polysynthetic structure like that of the American system. Thus *n-kumu m be a fo wú-ye* = "I tell you this," becomes *nkúmbafówuye* in pronunciation. In general all languages may be said to show traces of all the morphological orders of speech, which are separated by no hard-and-fast lines, and which are continually tending to pass one into the other.

The Polysynthetic differs in two respects from the agglutinating process; it cuts down or otherwise modifies the roots, and it is much more comprehensive, allowing even the nominal subject and object to be amalgamated. Verbal conjugation thus tends to become interminable, while all the parts of the sentence tend to merge in a single word sometimes of prodigious length. In Cree (an Algonquian tongue) the sentence "I shall have you for my disciples" becomes *kaûkiskinnhohumowakunimimittukûk*, a word of fourteen syllables. In his account of the Chippewa (another Algonquian tongue) the Rev. Th. Harlbert tells us that "to conjugate the verbs to love, to see, to burn, through all the inflections of which they are susceptible would be a work of years." In fact, American conjugation is never exhausted, because fresh forms arise with every fresh coalescing object, and with every fresh accident of time, place, manner, and other extensions of subject and predicate, each often involving fresh euphonic changes of the several constituent elements.

In true Inflection, the root and the formative elements, which may be either prefixed, postfixed, or infixed, are completely fused together by a sort of chemical action, so that it is no longer possible to separate the component parts. *Foot, feet; sing, sang, sung*, are cases of pure inflection, in which the root vowel has been modified under the influence of suffixes which have themselves afterward disappeared. So in the Latin *amabuntur*, they shall be loved, the root *am* is extended by a stem *a* (*am-a*), to which are inseparably attached the various elements of futurity (*b*), plurality (*n*), personality (*t*), and of passivity (*r* for *s* = *se* = *self*). Philological analysis clearly shows that all these elements were themselves originally full notional words tacked on to the root by the agglutinative process and afterward gradually merged with it in one inseparable word. It thus appears that inflection, like polysynthesis, grows naturally out of agglutination. But the Aryan inflectional system differs profoundly from that which appears to be substantially the same in the Semitic and Hamitic groups. Consequently the Aryan and the Semito-Hamitic languages must have followed two independent lines of development from the agglutinating to the inflecting states. It follows also that the attempts constantly made to trace the Aryan and Semitic groups to a common origin must always end in failure, the agglutinating state from which both diverged long before the dawn of history being no longer recoverable. On the other hand, the Semitic and Hamitic have so many structural features in common, that their descent from an original Semito-Hamitic stock language cannot be seriously questioned.

The chief physical and mental characteristics of the three primary divisions of the human family are shown in a comparative table on page 41.

These primary divisions everywhere branch off into more or less distinct

sub-groups, which intermingle along the frontiers of their respective domains, producing numerous intermediate varieties (Negroid, Mongoloid, Caucasoid peoples) often difficult to classify. Subjoined are all the more important sub-groups and intermediate varieties, with their geographical distribution.

I.—Negritic Division.

Two main branches: African (Continental) and Australasian (Oceanic):

Of the African branch there are two great divisions: *Sudanese* in the north, from the Sahara to about 4° N. lat., and *Bantu*, thence southward to the Cape; besides the aberrant *Hottentot-Bushman* in the extreme southwest (Great Namaqualand and Cape Colony), and the dwarfish Negritoes dispersed throughout the forest regions of the Congo Basin.

Chief Sudanese groups: *Wolof* (*Jolof*) and *Serer*, between the Senegal and Gambia rivers; *Mandingan* with numerous branches (Kassonké, Soninké, Jallonké, Bambarra, etc.) between the Upper Niger and West Coast; *Felup*, Casamanza River; *Susu*, Rio Pongas; *Bulom*, *Timni*, *Kussa*, *Gallina*, Sierra Leone: *Vei*, *Gola*, *Bassa*, *Kru*, *Grebo*, Liberia; *Agni*, *Avikom*, Ivory Coast; *Ewe* (Ashanti, Fanti, Wassaw, *Ga*), Gold Coast; *Tchi*, *Yoruba*, Slave Coast; *Songhay*, Middle Niger; *Hausa*, between Middle Niger and Bornu; *Mossi*, *Gurma*, *Dafina*, within the great bend of the Niger; *Borgu*, *Nupe*, *Igarra*, *Ibo*, *Mitchi*, *Bassa*, *Iju*, Lower Niger, Benue Confluence, and Delta; *Okrika*, *Andony*, *Qua*, *Efik*, Oil Rivers; *Kanuri*, *Mosgu*, *Kanembu*, *Baghirmi*, *Buduma*, Central Sudan; *Batta*, Adamawa; *Maba*, Waday; *Runga*, *Krej*, *Banda*, Nile-Congo waterparting; *Denka*, *Shilluk*, *Nuer*, *Bongo*, *Bari*, *Madi*, Upper Nile and its western affluents; *Zandeh* (*Niam-Niam*), *Mombuttu* (*Mangbattu*), *A-Barmbo*, *A-Babua*, *Momfu*, Welle-Makua basin; *Yanghey*, *Fallangh*, *Bonjak*, *Chai*, Sobat basin; *Basen* (*Kunama*), Mareb basin; *Nuba* (Fur, Kunjara, Kulfán, Tumali, Barabra), Dar-Fur, Kordofan, Dar-Nuba, Nubia; *Fan*, Gaboon and Ogoway basins.

Chief Bantu groups, mostly Negroid, all of Bantu speech: *Wa-Ganda*, *Wa-Nyoro*, *Wa-Pokomo*, *Wa-Kamba*, *Wa-Nyamwesi*, *Wa-Sagara*, *Wa-Swahili*, East Central Africa; *Wa-Rua*, *Wa-Lunda*, *Ba-Rotse*, *Mashona*, South Central Africa; *Mpongwe*, *Ba-Teke*, *Kabinda*, *Ba-Kongo*, *Bunda*, *Nano*, *Ganguela*, West Central Africa; *Ova-Mpo*, *Ova-Herero*, *Be-Chuana*, *Ba-Suto*, *Zulu-Kafir*, South Africa.

Of the Australasian branch there are also two main divisions: the Australian aborigines thinly scattered over the Continent at the time of the discovery, now dying out, and the Papuans, occupying all the Melanesian Islands, Solomon, New Hebrides, New Caledonia, Loyalty, New Guinea, Waigiu, Aru, Ké, parts of Ceram and other islands in Malaysia, as far west as Floris. As in Africa, here also there is an aboriginal *Negrito* substratum mostly extinct, but a few groups still surviving in the Philippines, the Malay Peninsula, and the Andaman Islands. The extinct *Tasmanians* appear to have been intermediate between the Papuans and Australians.

The descendants of the African Negroes introduced as slaves into the New World have become the dominant and almost exclusive population of Hayti, Jamaica, and many other West India Islands; they are also numerous in most of the Southern United States, on the Venezuelan and Guiana coastlands, and in some of the Eastern States of Brazil. Many half-caste varieties have sprung up (Mulattos, Mestizos, Cafuzos, Mamelucos, etc.),

some of which are stable, while others show a tendency, since the emancipation, to revert to the pure Negro type.

II.—Mongolic Division.

Seven main branches:

1. Mongolo-Tatar of North and Central Asia, parts of Caucasia, of Asia Minor, the Balkan Peninsula, and Russia. Chief groups: *Sharra* (Khalkha, Sunui, Chakhar), East Mongolia; *Kalmuck* (Western Mongols), Zungaria and Lower Volga; *Buriats*, Lake Baikal District; *Tungus* (Tungus proper, Manchus, Lamuts, Gilyaks, Oroches, Goldi, and others), Southeast Siberia and Manchuria; *Korean; Japanese; Aymaks* and *Hazarah*, North Afghanistan and Northeast Persia; *Osmanli Turks*, Asia Minor and Balkan Peninsula; *Turkomans*, West Turkestan and Northwest Persia; *Nogai*, Crimea and Caucasus; *Usbegs* and *Kara-Kalpaks*, East Turkestan, Khiva, Bokhara, Balkh; *Kirghiz*, West Siberian Steppes and Astrakan; *Red and Black Tatars*, West and Central Siberia; *Yakuts*, Lena basin, East Siberia.

2. Finno-Ugrian of Siberia, North and Central Russia, the Baltic, Middle and Lower Danube. Chief groups: *Baltic Finns* (Karelians, Tavastians, Esthonians, Livonians, Lapps), Finland, Baltic provinces, Lapland; *Volga Finns* (Mordvinians, Cheremissians, Chuvashes), Middle Volga; *Permian Finns* (Permians, Votyaks, Siryanians), Perm, Petchora basin; *Ugrian Finns*, Ostyaks and Voguls of West Siberia; *Magyars* of Hungary; Bulgarians (now Slavonized in speech), Lower Danube; *Arctic Finns* (Samoyedes, Yuraks, Koibals), North Russia and North Siberia.

3. Tibeto-Chinese of Southeast Asia. Chief groups: *Tanguts*, North Tibet; *Bodpa* (Tibetans proper), South Tibet; *Ladakhi, Balti, Garwhali, Magar, Lepcha, Lhopa, Mishmi, Dafla*, southern slopes of the Himalayas; *Kachâri, Kuki, Khasi, Naga*, South Assam uplands; *Burmese*, Irawady basin; *Talaings* (*Mon*), Pegu; *Kakhyens* (*Chins*), *Karens, Lushai*, North Burma, Arakan, and Tenasserim; *Shans* (*Lao*), *Siamese*, Yunnan uplands, Siam; *Annamese*, Tonquin, Cochin-China; *Chinese*, China proper.

4. Dravidian of South India and Ceylon: *Telugu, Tamil, Kanarese, Malayalam, Tulu, Kodagu, Oraon, Gondi, Sinhalese, Marathi* (Aryanized in speech), *Brahui* of Baluchistan (?).

5. Kolarian of Central India: *Santhal, Munda, Juang, Korwa, Kurku, Bhîl.*

6. Malayo-Polynesian of Indo-China, Malaysia, Indian and Pacific Oceans. Chief groups: *Cambojans, Kuys, Chams*, Camboja and South Cochin-China; *Malays proper*, Malay Peninsula, Sumatra, Borneo coastlands, Tidor, Ternate; *Javanese, Sundanese, Madurese*, Java and Madura, most of the Natives of the Lesser Sunda Islands, Celêbes, Jilolo, the Philippines, Formosa, and Micronesia; Malagasy of Madagascar, all of Malayo-Polynesian speech but Negroid type; *Indonesians*, Dyaks of Borneo, Mentawey Islanders, Battaks of North Sumatra, many of the Natives of Jilolo, Ceram, Timor; the Eastern Polynesians (Samoans, Tongans, Maori, Tahitians, Marquesas Islanders, Hawaiians), all of Malayo-Polynesian speech but Caucasoid type.

7. American Aborigines. Chief groups: *Eskimo* of the Arctic Regions, Greenland, and Labrador; *Athabascan* (*Tinné*) of the Yukon, Mackenzie, Rio Grande and Colorado basins; *Algonquian* from the Churchill River of Hudson Bay southward to Pamlico Sound, North Carolina, and from Labrador westward to the Rocky Mountains; *Salishan*, British Co-

lumbia, Washington, Oregon, and Montana; *Shahaptian*, Washington, Oregon, Idaho; *Haida*, Queen Charlotte Archipelago; *Tsimshean*, coastlands opposite Queen Charlotte Archipelago; *Shoshonean*, Oregon, Idaho, Nevada, Utah, Wyoming, Colorado, Texas, California; *Siouan* (*Dakotan*), Manitoba, Wisconsin, and most of the Missouri and Arkansas basins; *Iroquoian*, shores of Lakes Erie and Ontario, Upper St. Lawrence River, parts of Virginia, both Carolinas, Tennessee, Alabama, and Georgia; *Muskhogean*, Georgia, Alabama, Tennessee, Mississippi, Florida; *Caddoan*, Louisiana, Texas, Nebraska, Kansas, North Dakota; *Pueblos* (*Zuñi, Tañoa, Moqui, Keresa*), Arizona and New Mexico; *Yuman*, Arizona, Lower California; *Piman*, Northwest Mexico; *Aztec*, Mexico and Nicaragua; *Maya-Quiché*, Vera Cruz, Tamaulipas, Yucatan, Chiapas, Guatemala; *Chibcha*, Colombia; *Carib*, Venezuela, the Guianas, Brazil; *Tupi-Guarani*, Brazil, Paraguay; *Aymara-Quichua*, Equador, Peru, Bolivia; *Mocobi* and *Vilela-Lule*, Gran Chaco; *Araucanian*, Chili; *Tsoneca*, Patagonia; *Ona*, *Yahgan*, and *Alacaluf*, Tierra del Fuego.

III.—Caucasic Division.

Four main branches:

1. Aryan of Europe, Irania, North India; and in recent times spread throughout America, Australasia, and South Africa, and along the North African seaboard. Chief groups: *Indic* of the Indus and Ganges basins; *Iranic* of Armenia, Kurdistan, Persia, Afghanistan, and Baluchistan; *Thraco-Hellenic* of Anatolian coastlands, the Archipelago, Greece, and Albania; *Italic* of Italy, Roumania, France, Spain, Portugal, parts of Switzerland and Belgium, Mauritania, Tunisia, Lower Egypt, Lower and parts of Upper Canada, Mexico, Central and South America, Mauritius, and Bourbon; *Keltic*, Brittany, Wales, West of Ireland, Scotch Highlands, Isle of Man; *Teutonic*, Germany, Scandinavia, Holland, parts of Switzerland and Belgium; England, Scotch Lowlands, East of Ireland; nearly all North America; British Guiana, Falkland Islands, South Africa, Australasia; *Letto-Slavonic*, most of Russia, Lithuania, Poland, Lusatia, Moravia, parts of Bohemia and Hungary, Servia, Croatia, Dalmatia, Istria, Montenegro, parts of Siberia and Caucasia.

2. Semitic of Southwest Asia and North Africa. Chief groups: *Assyrians* of Mesopotamia; *Arameans* of Syria; *Hittites* of Asia Minor (?); *Phœnicians* of the Syrian and South Mediterranean coastlands; *Israelites* (Jews) of Palestine; *Arabs* of North and Central Arabia, Mauritania, the Sahara, and parts of Sudan; *Himyarites* and *Sabœans* of Southwest Arabia (Arabia Felix, Yemen) and Abyssinia, all now extinct or assimilated in speech to the Arabs, except the Abyssinian Himyarites (Tigré, Amhara, Shoa), and the denationalized Jews dispersed throughout the Christian and Mohammedan Worlds.

3. Hamitic of North Africa. Chief groups: *Egyptians* still represented by the *Fellahîn* (peasantry) and *Copts* of the Lower Nile and Delta; *Libyans* (*Berbers* of Mauritania, *Tuaregs*, and *Tibus* of the Sahara); "*Ethiopians*," comprising the Gallas and Somali of Gallaland and Somaliland; the *Masai* and *Wa-Huma* of Masailand and the equatorial lake regions; the *Afars* (Danakil) between Abyssinia and the Red Sea; the *Bejas* between Abyssinia and Egypt; the *Fulahs* of Futa Jallon and Futa Toro (Senegambia), and dispersed in small groups throughout West and Central Sudan; since beginning of the century politically dominant between the Niger and Bornu; type originally Caucasic, now mostly Ne-

groid; language also of Negro type (agglutinating), but totally distinct from the Nuba, so that the "Nuba-Fulah" group figuring on language maps has no existence.

4. The aborigines of Caucasia. Chief groups: *Georgians*, *Imeritians*, *Lazes*, in the south; *Circassians* and *Abkhasians* in the west; *Kabards* in the centre; *Lesghians*, *Chechenzes* and others in the east (*Daghestan*).

COMPARATIVE TABLE OF THE PHYSICAL AND MENTAL CHARACTERISTICS OF THE THREE PRIMARY DIVISIONS.

	I. NEGRITIC.	II. MONGOLIC.	III. CAUCASIC.
HEAD	Dolichocephalic, *i.e.*, long from occiput to glabella, compressed at the sides, and often very high.	Brachycephalic, *i.e.*, short and round, though never quite circular.	Two distinct sub-types, long (*a*) and round headed (*b*) almost everywhere intermingled.
FACE.....	Flat nose broad at base; thick everted lips showing the red inner skin; high cheek bones; prognathous (projecting) under jaw; large, black, rolling eyes with yellowish cornea.	Small, narrow, concave nose; high cheek bones; thin lips; moderately prognathous jaw; small, black, almond-shaped eyes, slightly oblique.	(*a*) Large, straight or arched nose; blue or gray eye; (*b*) small, narrow nose, sometimes snub and sunk at root; black, sparkling eye; (*a* and *b*) low cheek bones; orthognathous jaw; regular features.
HAIR.....	Black, woolly or frizzly, rather short, flat in transverse section; scant or no beard.	Black, coarse, lank, of the horse-tail type, sometimes very long, round in section, mustache common, but beard scant or absent.	(*a*) Flaxen, light brown, and even red, wavy or curly; (*b*) black or dark brown, straight, sometimes curly; both oval in section; full beard.
COLOR	Smooth, glossy, deep brown or black skin, cool to the touch, and emitting a distinct odor.	Light yellowish coarse skin, passing into olive and various shades of brown.	(*a*) Florid or ruddy; (*b*) pale, light olive or swarthy. Thus (*a*) and (*b*) are Huxley's Xanthochroi (Fair), and Melanochroi (Dark) types.
STATURE..	Above the average, from 5 feet, 6 inches to 5 feet, 10 inches, and even 6 feet; but Negrito sub-group dwarfish (4 feet, 4 inches to 4 feet, 10 inches).	Rather below the average, 5 feet to 5 feet, 6 inches; but American sub-group often very tall (Patagonians over 6 feet).	(*a*) Average 5 feet, 7 or 8 inches; (*b*) 5 feet, 5 or 6 inches; but much diversity within each group.
TEMPERAMENT....	Sensuous, indolent, and unintellectual; fitful, passionate, and cruel, but often affectionate and faithful; little self-respect, hence easy acceptance of the yoke of slavery; mental faculties generally arrested after puberty. Science and art undeveloped.	Sluggish, somewhat morose and sullen, with little initiative, but great staying power; frugal, thrifty, and industrious; but low moral standard and reckless gambling very common. Science slightly, art moderately developed.	Active, enterprising, and highly imaginative; hence both speculative and practical; (*a*) serious, steadfast, solid, and stolid; (*b*) fiery, impulsive, and fickle; science, art, and letters brought to the highest perfection in both; all great names in philosophy and poetry are Caucasic.
SPEECH....	Exclusively agglutinating; both with prefixes and suffixes. Great diversity (numerous stock languages) in the north (Sudan); great uniformity (two stock languages only, Bantu and Hottentot) in the southern half of the Continent.	Partly agglutinating, chiefly with postfixes and vocalic harmony; partly isolating and toned; partly polysynthetic with great structural and lexical diversity almost everywhere; stock languages very numerous.	Almost exclusively inflecting; chiefly by suffixes fused with the root in the Aryan system; chiefly by internal vowel change in the Semitic and Hamitic systems. A few (aborigines of the Caucasus and the Basques) speak highly developed, agglutinating languages verging on and even reaching true inflection.
RELIGION..	Non-theistic; worship of the natural forces and of ancestry; witchcraft and fetishism prominent features; sanguinary rites still prevalent. Belief in a future state common, but not universal.	Polytheistic; worship of spirits and of ancestry; Shamanism and Buddhism mainly confined to this division. Belief in a future state often takes the form of transmigration.	Monotheistic, with priesthood (mediation) and sacrifice general features. Judaism, Christianity, and Mohammedanism mainly confined to this division; dogma based on revealed writings. Belief in a future glorified state almost universal.

Note on the Religious Population of the World.

The table subjoined on the Population of the World according to Religions differs in some material points from that in the sixth edition of the C. M. Atlas and requires a little explanation. The Eastern Archipelago is now brought into Asia, and New Guinea left to Australia. Over half (7,684,906) of the "Other Christians not specified" in Europe, are French, who at the last census "declined to make any declaration of religious belief." Most of the others are Russian sectaries too numerous to specify. The Orthodox Greeks and the Roman Catholics have greatly increased in recent years, as shown by the official populations of Russia (January, 1893 : 124,000,000, of whom at least 90,000,000 are nominal Orthodox) ; of the Hispans and Lusitans—American States (Brazil now 16,000,000) ; of Austro-Hungary, Italy, etc. There are also 6,000,000 Roman Catholics in the Philippine Islands, which are generally overlooked in estimating. The figures for the Jews, although differing considerably from those usually given, are prepared from trustworthy sources. The large number of Protestants in America is due to the great increase of the population in the United States. The 160,000 Buddhists in Europe are the Turgat branch of the Kalmucks who migrated to the Lower Volga in the seventeenth century, and of whom that number still remain, the great body of the nation having returned to Zungaria in 1771. The 20,000 Pagans in Europe are the Samoyedes and a few Votyaks (Volga Finns).

	Europe.	Asia with E. Archipelago.	Africa.	America.	Australia with Polynesia and New Guinea.	Total.
Jews	5,500,000	260,000	430,000	300,000	15,000	6,505,000
Mohammedans	5,750,000	160,000,000	40,000,000	.....	25,000	205,775,000
Hindus and Sikhs	.....	207,000,000	300,000	100,000	.....	207,400,000
Buddhists, Jains, Shintus, Taoists, and followers of Confucius	160,000	430,000,000	.....	.....	14,000	430,174,000
Religions not specified, and sundries	350,000	250,000	.....	200,000	30,000	830,000
Pagans	20,000	15,000,000	125,000,000	14,000,000	1,600,000	155,620,000
Total Non-Christians.	11,780,000	812,510,000	165,730,000	14,600,000	1,684,000	1,006,304,000
Roman Catholics	156,000,000	8,500,000	1,200,000	57,000,000	850,000	223,550,000
Protestants	86,000,000	1,000,000	820,000	59,000,000	3,135,000	149,955,000
Orthodox Greeks	92,000,000	6,000,000	30,000	.....	.....	98,030,000
Armenians, Syrians, Malchites, Copts, and Abyssinians	300,000	3,000,000	3,000,000	.....	.....	6,300,000
Other Christians not specified	14,000,000	1,000,000	.....	.....	30,000	15,030,000
Total Christians	348,300,000	19,500,000	5,050,000	116,000,000	4,015,000	492,865,000
Grand total	360,080,000	832,010,000	170,780,000	130,600,000	5,699,000	1,499,169,000

FACTS GLEANED FROM THE EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BOARD.

BY REV. JAMES H. ROSS, BOSTON, MASS.

The eighty-fourth annual meeting of the American (Congregational) Board of Commissioners for Foreign Missions was held in Madison, Wis., October 10th–13th. The annual report and survey of the foreign field reported progress and no deficiency save in the treasury, a debt of $116,000. Forty-four new missionaries have been sent out, during the year. A proposal was made that a fund of $500,000 be raised within the coming year to cancel the debts of all Congregational missionary organizations, and to distribute the balance in the interests of new work. The sermon was delivered by the Rev. Dr. Clapp, of Manchester, N. H., on "The Calling of the Gentiles to Salvation." Rev. Dr. Creegan spoke on the work that might be done before the century is concluded and the ninetieth anniversary of the Board is observed. He indorsed educational work for the youngest, and he inquired: "Would it be regarded as Utopian that in a rich country like our East Central African Mission, where thousands of acres of fertile land, with beautiful streams of water, are now in possession of the mission—would it not be worth while to consider the wisdom of establishing farms, and gardens, and orchards, and shops, and other methods of self-help, not only to make the mission, so far as is practicable, self-supporting, but for the sake of the natives, that they may be taught to cultivate the soil, to raise flocks, and be skilful in the use of tools as carpenters, blacksmiths, and other branches of industry? I think when we study the methods of Dr. Hamlin, in Turkey, and General Armstrong, at Hampton, we shall come to the conclusion that the best way to educate people living in heathen lands like Africa and the Islands of the Sea, is to train the hands to toil, as well as the mind to think. I am strongly impressed with the wisdom of establishing institutions for manual training, or, if you please, self-help, in connection with many, if not all of our missions. The only practical way of evangelizing heathen lands is by training the natives to be teachers, preachers, and evangelists among their own people. Half the sum of money necessary to build a man-of-war would roughly equip all our colleges in Turkey, China, India, Japan, and elsewhere, not forgetting the higher educational institutions for girls. If Dr. J. C. Holland was right when he stated that to convert the world we must begin with the children; if the Catholics are right in saying that if they can have the first seven years of a child's life they can mould him intellectually and morally to suit themselves, is it not time that we should press our work with a great deal more vigor along these lines? I was greatly pleased the other day to find that one of the accomplished and consecrated young ladies who sailed for Smyrna was expecting to give her entire time to training the little army of kindergarteners, who will go forth to establish schools among the children in all parts of the Turkish

Empire. President Eliot says, in the last number of the *Forum:* 'It is always through the children that the best work is to be done for the uplifting of any community.'

"If Korea is not open to-day for missionaries, she will be to-morrow; if there are any provinces in China where the missionary cannot safely preach Christ this year, when the war closes it will be found, in all probability, that he will be welcomed everywhere in that vast empire. Thibet, which only yesterday seemed to be closed against any possible entrance of the missionary, even there we find brave Miss Taylor, with twelve associates, determined to make an entrance."

Dr. Hitchcock, District Secretary for the middle West, called attention to the fact, that in the heart of Africa there is a vast population, exceeding that of our Republic, without a missionary; that 250,000,000 of the human race are practically naked; that one half of mankind are living in huts and caves. For the first time, he said, the Bible is in a fair way to be given to the nations of the world. During the century 160,000,000 copies and portions have been issued in 220 tongues, comprising the languages and dialects of nine tenths of the human race. From 1880 to 1890 the average translation of the Bible was five translations for each year, or fifty translations in a decade. There issues daily from the presses of the British and Foreign Bible Society a pile of Bibles and portions equal in height to the Eiffel Tower. In 1892, 280 missionary societies received more than $14,000,000. There are now seventy-two women's foreign missionary societies. The various missionary societies maintain the work of evangelization in at least six distinct but related departments, and expend only 7 per cent in administration, agencies, and publications; and, as a rule, guide their affairs with an enterprise and fidelity unsurpassed in any calling. For the first time in history our generation sees the Christian religion thoroughly organized for an advance upon all the pagan world. Even in Africa railroads are projected from the south and the east, and a telegraph line from Cairo to the Cape. The new appliances for postal communication, for financial exchange, for rapid printing, and for safe and swift travel are bringing all the world into a community of interest and life. It is impossible for savage and barbarous nations to stand before the inroads of Western civilization.

Four fifths of Africa is already under European protection. England's queen is Empress of India. Islam's political power is waning. Only Turkey, Afghanistan, Persia, and Morocco are left to fight its battles. Nearly half the Eastern population of the earth is under Christian rulers.

To-day nearly 9000 Protestant missionaries and nearly 55,000 native laborers are on heathen soil. Fifteen thousand distinct points are occupied by them. The native and regular missionaries whose services are actually paid for exceed by several thousands the entire army and navy of the United States. In 1892 there were 571,000 Protestant Christians in India.

During a recent vacation of Bishop Thoburn he found on his return that 15,000 converts had been added in his own diocese. Taking India as a whole, there has been a gain of 141 per cent in ten years. In China,

after fifty-seven years of toil, only six converts were found. That was in 1843, the year set by the Millerites for the end of the world. It would have been a poor time for that event, so far as China was concerned. Now there are 500 churches and about 50,000 members besides 150,000 adherents. China has 105 Christian hospitals and dispensaries, where more than 350,000 persons are treated annually.

In Japan there are 365 churches and nearly 40,000 converts. The new treaty now being considered by the Western powers gives Japan a place among the civilized nations, and it will probably open all the interior country to the free travel and labor of missionaries.

In the Turkish Empire the American Board alone has 120 churches, more than 12,000 members, and 12,000 pupils in its schools and colleges. There are believed to be 50,000 Protestant Christians in the empire.

In Africa there are 150,000 converts. Upon Africa the eyes of the whole world are turned. It is fairly probable that the children are already born who will live to see the Dark Continent divided up into great Christian commonwealths. More than forty missionary societies are now at work, employing more than 700 ordained missionaries and more than 7000 native preachers. Including all baptized persons in South Africa, the Protestant Christians number fully 350,000 and the adherents about 1,000,000. In fourteen distinct groups, comprising more than 300 islands, Christianity is the recognized religion. Other groups are partially Christianized.

Think of the once cannibal New Hebrides, where within the lifetime of Dr. A. Paton twenty-three of the islands have been evangelized and 14,000 converts gathered; of the Friendly Islands, with their 30,000 members, where fifty years ago there was not a convert; of Samoa, now Christianized; of the Sandwich Islands, lifted from savagery into a Christian republic; of the Fiji Islands, where four fifths of the population regularly attend Christian worship, and where a single training school now has 109 students for the ministry; of Erromanga, where the two sons of the murderer of John Williams are now men of peace and prayer, one of them preaching the Gospel, the other lately baptized in the presence of 700 of the islanders, among whom not a heathen remains.

The more salient points of the address by Rev. Henry H. Jessup, D.D., were as follows:

"1. You founded the first evangelical mission of modern times in Western Asia. The Christian churches of England, Scotland, and Germany were nearer to Syria and vastly more wealthy, but it was reserved for two young men from New England, Pliny Fisk and Levi Parsons, to carry back New Testament Christianity and an open Bible to Bible lands.

"2. You organized the first Reformed Evangelical Church in Syria since the days of the apostles. It has now grown to more than 150 churches, not a few of whose members wear the martyr's crown. If these 150 churches shall provoke to love and good works, to reformation and return to Gospel purity the Greek and Armenian, the Nestorian and Jacobite, the Maronite and Coptic churches, so that they enter once more on the true missionary spirit of Christianity, to labor for their neighbors, their mission will have been accomplished.

"3. You set up the first printing-press in the Turkish Empire. It stands to-day just above the grave of Pliny Fisk, on the premises of the American Union in Beirut. It has already given to Western and Southern Asia and Northern Africa 500,000,000 of pages in the Arabic language, and is printing 25,000,000 pages annually. Its publications are scattered over 120° of longitude, from Megadore, on the Atlantic Coast of Morocco,

to Peking, in China. The 500 works on the Press Catalogue all bear the printed permit of the Imperial Ottoman Government.

"4. Your missionaries founded in Beirut the first day-school for girls ever opened in the Turkish Empire. On the 18th of last April a memorial column was unveiled in Beirut, to commemorate the spot where was built the first edifice in Western Asia to teach girls to read.

"5. Then followed the next pioneer movement of the mission, and a girl's boarding-school was opened by Dr. and Mrs. De Forest. This gave a new impulse to female education. The impulse thus given sixty years ago by your missionaries has revolutionized public sentiment and proved a benediction to the whole Turkish Empire. To-day there are in Protestant schools alone in Syria and Palestine 9000 girls, and there must be as many more in schools of other sects.

"6. Your missionaries also opened the first boarding-school for boys in the Turkish Empire, under Mr. Hebard and Dr. William M. Thompson, in Beirut in 1837. This was succeeded by Abeih Seminary, in Mount Lebanon, under Mr. Calhoun, and Bebek Seminary, under Dr. Hamlin, which two schools culminated in

"7. The first two colleges in the empire—the Syrian Protestant College, in Beirut, under Dr. Daniel Bliss, and the Robert College, in Constantinople, under Dr. Cyrus Hamlin—both of which were begun in 1863. Your missionary, Simeon H. Calhoun, founded in Mount Lebanon the first theological school for training a native ministry. This work has been continued until hundreds of young men have been trained all over the empire for the Gospel ministry.

"8. Your eminent missionary scholars, Drs. Eli Smith and Cornelius Van Dyck, gave to the world the first correct and classical translation of the Bible into the Arabic language. You will find copies in the bazaars of Constantinople and Teheran; in the shops of Mosul and Aleppo; in the houses and homes of Damascus and Jerusalem; publicly hawked in the streets of Cairo, Alexandria, and Zanzibar, and among the marts of Tunis, Algiers, and Morocco. The Moslems of Arabia, India, and China have received it as God's Word in the Tourah and Enjeel, approved and sanctioned in their own Koran. Among all the beneficent works wrought by the missionaries of your Board in co-operation with the American Bible Society, none can surpass that of giving the Word of God in a translation of classical purity to 70,000,000 of the Arabic-speaking races.

"9. Your missionaries were the first educated and scientific physicians to carry the blessings of medical and surgical science to the East.

"10. Your missionaries in Syria were the first to introduce into that land steam printing-presses, petroleum oil, sewing-machines, photography, brass clocks, and windmills, and in other parts of the land they introduced American agricultural implements; and in Constantinople, one too well known to need mention here, introduced to the Empire of the Sultan the electric telegraph.

"11. Two of your missionaries in Syria have received Imperial decorations for medical services in times of pestilence, and one a decoration for eminence in Arabic literature.

"12. And, lastly, two of your missionaries were the pioneers in modern times in Palestine exploration.

"13. Your missionaries in Syria have been through repeated visitations of pestilence and six different outbreaks of domestic and foreign war. In pestilence they have gone to infected towns with medicine and supplies, and saved whole provinces from plague by wise sanitary measures and counsels."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Lutheran Industrial Mission, Liberia, West Africa.

BY REV. DAVID A. DAY.*

Our work at Muhlenburg moves on slowly, and in the very nature of the case will continue to do so for years to come, but we trust it is in the right direction, and that the results will be permanent. We are doing our best to accomplish what is the ultimate object of all Christian effort in all lands—the salvation of men both in this world and in the world to come.

Leaving out all considerations of the unhealthiness of this climate, I suppose there is no more difficult field in the world than this. We cannot forget Africa's long night. From the very earliest dawn of history she has been the oppressed of all nations and the prey of all people. On her devoted head seems to have been poured the vice, corruption, and iniquity of the earth for ages; the slave trade, with all its attendant horrors, marred her fair beauty, and made the Continent "the open sore of the globe." When that ceased then came that gigantic crime, perpetrated in the name of commerce, the rum traffic, with its unending train of body and soul-destroying curses, until one wonders that the whole population has not been wasted. The fact that, in spite of crime committed on her people, wrongs brought about by greed of gain, she still survives, shows a vitality which measures up to that of any nation or race that ever existed.

Humanity in Africa is in much the same condition as its soil, wondrously fertile and capable of almost unlimited production of all that is fairest and best, but so overgrown with dense jungle, that the light of the sun never reaches the earth nor the breezes ever stir its heavy and damp vapors. Before there can be any planting of healthful seed or tree there must be a vast amount of cutting of bush, drying in the sun, and burning, with clearing away of rubbish, stumps, and decayed vegetation.

We who are now on the field know that we are only the veriest pioneers, whose duty it is to clear away, that others who shall follow may plough and plant, sow and reap. It is the hardest kind of work, and taxes to the utmost all the consecrated energies that any man may have. Seeing the promises "afar off" requires faith to keep one at work.

The fact is, the Dark Continent is still an unsolved problem, and the work to be done in it before it is brought to the Cross will require the sanctified and united effort of the entire Christian Church.

Our plan of work at Muhlenburg is, perhaps, peculiar, but, in the light of existing facts, I believe it is the best we can adopt. The preaching of the Gospel, as that term is understood in other countries, can do but little good to these people. Even when combined with "book learning" it does not reach the desired end. We are very apt to forget that these people have a physical existence, on whose well-being depends, to a great extent, their salvation. How

* Rev. D. A. Day has been for twenty years in charge of the Lutheran Mission at Muhlenburg, Monrovia. He and his most excellent wife are largely endowed with sanctified common sense. Familiarity with this mission work through years of study and personal friendship with Mr. and Mrs. Day, and from facts gathered in Liberia during a personal visit years ago, have convinced us that this mission has the only true underlying principle for permanently successful mission work among African tribes. Mr. Day is a genius and a general, besides being a Christian gentleman, but he has no patent on his model, and it is at our solicitation that he furnishes what we here present to our readers. It is "too good to keep." Mr. Day's delightfully informal communications to the *Lutheran Missionary Magazine* are worth the price of that Magazine. J. T. G.

many grand men and women have toiled here almost in vain and found unmarked and unknown graves, only to demonstrate that they were on wrong lines! We all know that preaching and brain culture are necessary, but it is not all. The harmonious training of heart, head, and hand is the key-note to the redemption of Africa, so in our work we are trying to meet the requirements by combining manual labor, preaching, and teaching the rudiments of the school books, so that our pupils may be able when we are through with them to meet the changed conditions of life—the new life into which we endeavor to lead them. Our efforts are mainly given to the children, though the old are by no means neglected, and the Gospel is preached to all as opportunity offers, and with persistent effort. The training in the schools is all in the English language, as the people are broken up into so many small tribes, each speaking a different language, that it would be impossible to systematize them. Taking into consideration the fact that at no very distant time English will be the language of all West Africa, we think this is best, though many of our native workers in the native villages do their preaching in the language spoken by the people of that place, be it Bassa, Pessa, Dey, Golah, Vey Mambo, or Boosie.

We take into the mission children of both sexes of any age between six and twelve years, and keep them with us until they are of age, endeavoring in that time to give them as good a home-training as possible, as the entire social fabric of Africa must be changed in its redemption.

The natural resources of this country are almost inexhaustible, and when developed more than sufficient to give the inhabitants enough to make life happy and pleasant. We know, too, that in teaching them to bring out of this fertile soil its God-intended products, we prepare their minds for a more ready acceptance of the Gospel than by any other method.

Difficulties of course meet us at every turn, as the African is naturally averse to work and does not take readily to the culture of the land. One might almost write a book on the reasons given by this man of the tropics why work is a nuisance, or, as he calls it, "a cuss." "Work palaver kill somebody," he tells you, and then he goes on to show you that "Dis ting call work, fool ting too much."

At this station we have a school of about one hundred pupils, who are boarded and clothed by us and kept close to the workers. They are given four hours' daily train in school books, combined with Bible reading, prayer-meetings, regular preaching, and such other Christian training as may be suited to their wants, with four hours' work on the farm or in the shop, according to the taste and ability of the pupil.

Connected with the station there is a blacksmith and carpenter shop, with turning lathes for iron and wood, and a number of small circular saws, a good set of coffee hullers, fans, etc., all driven by a first-class, twelve-horse-power engine, and all run by native boys brought directly from the bush and trained in our own mission.

This I regard as the best educator we have. Nothing that I have yet seen so stirs the sluggish mind of the indolent heathen into living curiosity. It is a mystery that calls out the broad grins and wild grimaces in a fashion wonderful to the beholder. At first sight it strikes him as something only intended for the white man and "no good for we," but when we take one of his own sons, train him to handle and control the fiery-hearted iron giant, he reports at home after a visit, "Dat black boy, my son, liv' for make dem ting walk all same white man; black man got sense all same he," and he is set to thinking in a way that all the talking we could do cannot effect. The same may be said of the sewing-machine, typewriter, etc. Not long ago I had an ice-machine come out, not very large, it is true, but large enough

to freeze a few quarts of water solid. In some of my talks with these people I had been rash enough to tell them that in our country water became so hard because of the cold that you could walk on it. They had been believing all the other wonderful tales they had heard about that land, but at solid water they drew the line, and while they were polite enough not to call me a liar directly, I soon found out that they thought it. To save my reputation, and for the comfort of our sick missionaries and others, I had this machine sent out, and I can assure you it was a revelation to the native, who in all his wildest dreams of cold weather could never imagine anything even as cold as frost. For this man to have a piece of ice suddenly laid on his naked spinal column was a demonstration he did not soon forget.

While I am writing a dozen men stand peering over my shoulders at the manipulation of the typewriter, asking such questions as suggest themselves to a man who has never seen such a thing before, and to whom it is a mystery as high as heaven. "Did [we] make dem ting, or did [we] dig him from ground, or did he grow tree?" Do you wonder that now and then my mind gets away from the subject, and the fingers wander among the keys in a way that brings to confusion spelling and all grammatical forms?

We have under cultivation, on which we raise cassava and other vegetables common to this country for use in the mission, about seventy-five acres of land. In addition there are about one hundred and ten or twenty acres planted with sixty thousand coffee-trees, which in a few years will have come into full bearing, and which will continue to bear for fifty years if they are well cared for. Two weeks ago we sent to the United States six thousand pounds of first-class coffee, and in another month will be able to send from the last season a crop of sixteen thousand pounds more, or in all over twenty thousand pounds, worth in the market, after deducting shipping expenses, about 22 cents per pound.

This not only gives us a working capital, but our people are being taught to grow a product which has a money value in the world's markets, and enable them to purchase what they may need from abroad to supply their new wants.

The extensive cultivation of the soil around the station has added greatly to the health of the place. We are all familiar with the frightful mortality among missionaries to this coast in former years. On my arrival I found the land about us covered with dense jungle, and knew that I could not live without clearing it away, so that we might get air and light. It was not enough simply to cut it down, but it had to be put under cultivation and kept clean. Coffee at that time seemed the best thing for us to plant, and the years since have justified that conclusion.

The example, too, has been a good one for our pupils. When they finish their course at the mission they get married and go to housekeeping, as all Christian people should do. Little plantations are springing up all around us, and every year the free pupils of the mission are putting out thousands of young coffee plants. On the road running from the mission lands toward the interior, one may now walk ten miles through cleared and cultivated land, which ten years ago was in primitive forest. The young man now who cannot boast his coffee-farm is considered poor and shiftless indeed. These Christian homes are becoming light centres in the midst of the heathen darkness in which many of them are situated. In these little communities, among the first buildings erected is the little thatch church, which they can and do build themselves without a copper of money from home. More than once I have dedicated to God these little twelve by twenty churches, and preached the sermon with more thanksgiving, and took in it more real, hearty, Christian pride

than if I had been in the States dedicating the finest marble temple that money could build or skill devise.

Schools and Sabbath-schools, too, are kept up in the same way. It is true, they would hardly pass muster at home, but they are doing their work and in a way that we believe is in line with God's own plan.

The congregation at Muhlenburg, numbering something over a hundred members, has for years supported its own native pastor, trained in the mission, besides taking care of its own Sabbath-school, purchasing its books, international lessons, etc.; and yesterday three young men were set apart as evangelists, the sermon being preached by the writer from the text (Acts 3 : 6), "Silver and gold have I none; but such as I have give I thee. In the name of Jesus of Nazareth, rise up and walk."

The children who come to us from "the bush" are, of course, taught to wear clothing, and in a general way to live differently from the way they do at home. We have no right to create in any human being a want without at the same time teaching him how to supply that want. When I teach the boy to wear a shirt, I am in duty bound to show him how to get it, and when the girl from the jungles is taught to put on and wear a dress, some one must teach her how to obtain one.

All this makes expense, which must be provided for in some way. The home could not be asked to do it, and they ought not to be. When a couple get married and go to housekeeping, the husband must find some remunerative labor, so as to clothe himself and wife until his own plantation is old enough to give him an income. Our farm enables us to do that without drawing on the home church.

Connected with and under the general training of the mission there are several hundred half-civilized people, men and women, who attend church, keep the Sabbath, and at least on Sunday put on more clothing than is customary to the native. These people come to us, and by working on the plantation earn the cloth needed for this extra dress.

Still one more advantage is this, along the coast in the factories and trading stations there is a great demand for native clerks, and the temptation to the boys to drift there is very great. As in nine cases out of ten it simply ruins the boy, we discourage everything of the sort to the best of our ability. If we can get one of them to put an acre of land under cultivation, the sense of ownership at once makes him a better man and fixes him to the spot.

Of course there are a great many failures; it could not be otherwise, and the discouragements are very many indeed; yet, looking back over the twenty years of continuous work, we have reason to praise the Lord and press onward.

We have in this congregation a Y. P. S. C. E. of half a hundred members, who have in their treasury quite a snug sum toward sending a missionary to the interior. To-morrow we begin our normal Bible class, which will continue a month, with two recitations each day and one hour of devotional exercises. The class will number about fifty members, who will be taught by the writer from the blackboard. They are nearly all able to take notes, and all come furnished with pencil and paper. When we remember that ten years ago the majority of these bright boys and girls were in the jungles running wild, and compare their condition then with what it is now, we exclaim: "Behold what God hath wrought!"

I intended to have sent you a number of photographs, which would better tell the story of the work being done than anything I could write, but when I came to print I found I was out of chemicals, so I will have to wait a few weeks until the new supply ordered comes to hand.

I do not know how long I shall remain out this time, but not as long as I did the last time. Ten years is too long a time for any man to remain in

this climate with justice to his health, to say nothing of the effect on the mind. I only realized when I again came into contact with civilization how much I had fallen in arrears.

We have besides myself now in the mission one white worker, a splendid young man, and hope soon to have another.

Self-Help in Mission Schools.

BY REV. CHARLES C. TRACY, ANATOLIA COLLEGE, MARSOVAN, TURKEY.

It is with some newly evangelized foreign peoples a pleasing dream that the pecuniary assistance, which has been afforded them to some extent in order to the inauguration of the evangelistic enterprise, will be largely increased and indefinitely continued as the work goes on. They think that the dear people who sent the missionaries, established the schools, stirred the new hopes will go on helping them generously in all respects. This is the dream. The hard fact is that every nation, however poor, must learn to stand upon its own legs. The churches, the schools now receiving some degree of foreign assistance, must face the certainty of being called upon in the near future to do without that assistance. We are not planting trees in pots, but in the soil, where they are expected to grow. Nor will they be watered many years from foreign aqueducts.

The best way to help a human being is to help him to help himself. That is God's way, and should be man's way. This, our missionary age, needs a good supply of hard, common sense, especially in the prosecution of its educational work in missionary fields. Nothing calls for greater care and wisdom than the education of young people in our missionary schools. It is lamentable if they are trained to dependence. Train them we must to a certain extent. It is the A B C of missions that in the main a country must be evangelized by natives of the country. Missionaries cannot complete that work; could not if their numbers were multiplied by ten thousand. *Of all things human in missionary work, the native agency is the most important.* If so, the question which should cause us the greatest solicitude is the question *what kind of native agency we are to have.*

How to bring forward the best native agency—this is the great, first question. The second is not like unto it, but next to it—namely, how to do this most economically.

Let us examine and see what we want in native evangelists, pastors, and teachers.

The lands wherein missionary operations are carried on are, in general, lands of poverty. At least the companies of evangelical people will be found hard bestead with many burdens upon them, and a great work before them. This being the case, the laborers in this work will have to be energetic, efficient, practical, self-denying men. The sort of native agency we do not want is the sort that is helpless and dependent, or bookish and visionary and given to dignity and broadcloth. In all these fields the successful men will be the men who are not afraid of work of any kind—who are deeply in sympathy with the people who earn their bread by the sweat of the brow—and the vast majority of all peoples must be of that class.

I say the native evangelical leaders must be energetic, practical men, as well as endued with the Holy Spirit. In the mission schools these leaders must be brought forward. The education of a few in Europe or America may be advisable and profitable, but the idea of educating abroad the whole or the main part of the force of evangelical laborers is quite as childish as that of doing the whole work by missionaries alone. To the mission schools we must look for the supply of these practical, industrious, and independent men and women. The *self-help system tends to develop such men.*

It is now time to define self-help in mission schools. It is well first to make clear what the system is *not*. It is not a system whose object is to teach trades. It is not manual training, except incidentally. It has not, for its chief end, the introduction of improvements or the advancement of civilization, though it does efficiently help in this respect. It has not for its object the gaining of money, for it cannot in ordinary cases be made to pay all expenses, even though it can be made decidedly economical, doing away with much expense ordinarily incurred, in direct and indirect ways, in the support of beneficiaries. *The object of self-help in mission schools is to develop manhood and test character while educating the student.* It intends to make him not less, but more self-reliant and versatile and hardy for toil on the completion of his course of study in school or college than he was at its beginning, and so more fit to be a successful Christian laborer among his own people.

If experience, the world over, teaches anything, it teaches that the successful men are the men who work their way up, not those who are lifted and carried. Even kings and emperors recognize this, and put their sons in the ranks to be drilled as soldiers preparatory to putting them in command of armies. The wise merchant educates his son from the bottom of the business before putting him at the top. No man is fit to be a leader of the people who has not trodden the paths of the people, tasted the labors of common folks, known something of their burdens and sweat. The people are laborers, and sweat is the rule.

The self-help system, as it is beginning to be conducted, is essentially this: Shops or places of labor are provided wherein students with small means are employed a certain definite portion of each day, and during vacant days, receiving pay, and thereby supplementing the expense of their education. So much time is allowed for labor as will favor health and physical development, and will not interfere with the efficient prosecution of study. The avails of their labor go to the support of the Self-help Department.

What are the benefits of this system in mission schools, as compared with systems which make needy students entirely or mainly beneficiaries?

1. The *moral* benefits as the highest in importance. Labor is, no doubt, self-denial for most, and so a good discipline. Carrying this lighter cross in youth prepares one cheerfully to lift the heavier crosses in after life. Especially is it useful if there be a natural tendency to indolence. Also the habit of continuous, systematic labor develops patience, perseverance, and other qualities, all important for a Christian laborer. Caring for one's self develops self-reliance and independence, while, at the same time, it tends to the growth of sympathy with those whose lives are lives of labor. Who so utterly heedless of others as the one who has always been ministered unto? The avoidance of bodily toil by students, on which they so felicitate themselves, is a curse to them. It is surprising how little notice, comparatively, is taken of the fact that our Lord and perfect Example toiled at the carpenter's bench till He was thirty years old. His greatest apostle labored at weaving tent-cloth while pursuing his studies under Gamaliel and while he preached the Gospel in Asia and in Europe. Most of the disciples of Christ and the disciples of their disciples were laboring people. It would be well if all Christian leaders could have at some time in early life the taste of bodily toil to give them livelier sympathy with the toiling, sweating human race. The moral benefits of all the college athletics and all the Olympian games revived or invented bear no comparison with those of sturdy productive labor with the hands.

There is another moral advantage connected with systematic labor. There seems to be, as yet, almost no appreciation of the extent to which bodily laziness breeds vice, and bodily labor pre-

vents it. Genteel exercise, as fencing, boxing, riding, hunting, do no good in that direction. All the sports of princely houses, even those involving Spartan hardihood, have proved unavailing as preventions of vice. Laboring peasants, with far less incentives to decency, have got on better. There is such a thing as sweating out sin by sweating out the physical conditions that lead to it.

2. The effect of systematic labor is good on the *mind* as well as the *body*. It acts through the body, favoring good digestion, developing the muscles, producing good circulation, a better action of the skin and lungs, banishes headaches and vapors, and puts the student in a good frame for study. It is unspeakably better than strolling or loitering, swinging canes and telling stories, which in colleges generally passes for exercise. As for baseball, supposed to be such splendid exercise, it may be good for the nine who play, but what advantage to the nine hundred who look on, smoking, sitting on benches or fences, making no other exertion than that of an occasional hurrah?

3. The self-help system affords an additional and excellent *test of character*. Of all the gifts mentioned by Paul, one of the most necessary for a missionary is the gift of discerning spirits. It is one which few of us possess in any remarkable degree, and is usually most deficient in those who think themselves most acute in the exercise of it. A young man wants education. He comes to the missionary; he proposes to be a preacher. Oh, yes, he is willing to suffer all things for Christ's sake! He is ready to die for Him. Very well. Let us see whether he is willing to sweat for Him. I have less and less confidence in the *talk tests* of character; I want to see the *work* test applied—the sweat test. Humble, persevering labor, with no applause and no reward but the privilege of preparing for a manly and useful career, is too severe a test for the conceited self-seeker, the impatient zealot, or the would-be gentleman to endure. Such a one will not stand it; some day he will be seen packing up his bundle to leave. Good riddance! The young man of ordinary health, in any country, who is not willing to labor with his hands two hours a day to educate himself is not worth educating at all. There are weak missionaries who write letters home and get their friends to support such persons in school. Every one of this class becomes a nuisance afterward.

4. The advantage as regards *economy*. The self-help system would be truly economical, even if it cost more, instead of less money. The men who have been taught the worth of money by earning it are more careful in the use of it afterward. When they come to establishing schools, building churches, or carrying on any Christian work, they do it in a more practical way and with less outlay. The man who has always had his bills paid for him is always coming for more. His salary is always insufficient; his congregation cannot support him; every enterprise he undertakes costs double what he expected. He is not practical; his hands are soft, his tissues flabby, his spirit indolent. He fails and enters some other occupation or seeks a better country. There is a painful amount of history in these brief words, as every experienced missionary knows.

But there is a more direct economy in self-help. Instead of a chaotic education society without system, with a little help from boards for indigent students, a little help from missionaries and their private friends for special cases, let there be at the educational centre a well-organized industrial system, as indicated above, furnishing such work as is most productive. Let all be on a humble and inexpensive scale. The avails of the students' labor will, in large part, cover the expenses of the department, though not wholly—the deficit being by no means equal in amount to that which would otherwise have been spent in unsystematized direct aid—aid often given to the detri-

ment of the student, and accompanied with the loss of the priceless advantages of self-help. A little capital is required at the outset, good management always, and then the self-help system, already in successful operation at some points, will become an incalculable blessing in our mission fields. The grace of God first, wise methods next. The operation of the former is hindered by the lack of the latter. *It is God's way to help man to help himself.*

Methodist Episcopal Missions.

This REVIEW is undenominational in the sense that it presents independent societies and work on the mission field; but it is pan-denominational in that it proposes to treat the work of all denominational missions. The Editorial Department last month presented some statements about the annual meeting of the American Board. We propose to make similar mention of the meeting of the General Missionary Committee of the Methodist Episcopal Church, held in Brooklyn in November last.

The entire missionary authorities of the Methodist Episcopal Missionary "Society" are the creation of the General Conference in its quadrennial session, which modifies its constitution and appoints all its officers; thus in a large sense it is no "society" at all, but the "Church as such," conducting missionary operations. The Board of Managers is little more than a committee, attending to important details and emergent occurrences, and acting for the corporation in civil proceedings and appointing some lay missionaries. It, however, disburses all moneys of a contingent and incidental character within limited amounts. It receives through the secretaries from the foreign fields the estimates of the moneys needed from the several fields, and from these makes a budget which it recommends to the General Committee, which meets annually and votes supplies in detail for the several fields. Neither the Board nor the Committee appoint the clerical missionaries, that being done by the bishops in charge of the fields respectively. The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have each their independent treasury, and select their own missionaries and direct their own affairs on the fields, their "appropriations" being nominally subject to approval not of the Board, but of the General Committee, and their missionaries abroad being subject to "appointment" by the bishop presiding at the conference on the field, though in actual administration he rarely, if ever, exercises his prerogative other than in a confirmatory way. There is also a "Bishop William Taylor Building and Transit Fund Society," which reports to the General Committee.

The great and controlling authority under the General Conference and in the interim of its sessions is the General Missionary Committee. This meets annually. It is composed of the eighteen bishops, two of whom are diocesan missionary bishops—Taylor in Africa, Thoburn in India; four secretaries; two treasurers; fourteen representatives, elected by the General Conference for the fourteen Episcopal districts into which the whole Church is grouped; and fourteen representatives of the Board of Managers, elected by themselves from their own number. Sixteen of the eighteen bishops travel through the Church at home and abroad by a system of rotation arranged semi-annually by themselves, and are hence familiar by practical administration and inspection with every part of the work. In this committee they have no episcopal authority, speaking and voting only as others.

It is the business of this General Committee to determine what fields shall be occupied by a majority vote, and by the same process to say how the money shall be appropriated in detail. There is no possible portion of the field at home and abroad detailed information of which cannot be furnished by some one present who has been in constant touch with it, or who has very recently personally inspected it.

As the moneys voted are on the basis of probable prospective income for the following year, the first crucial business is the determination of the aggregate amount, not to be exceeded in the total appropriations. It is not unusual to spend from six to twelve hours in deliberation and discussion of this question, the debate covering the financial conditions of the country as well as internal factors of the Church. A body so constructed with checks and balances (not bank checks and balances) cannot fail of being at once progressive and conservative.

One important item on which judgment is based is the income for the preceding ten years. At the Brooklyn meeting in November, 1894, the following showing was made;

Years.	Collections from Churches.	Legacies.	Lapsed Annuities.	Sundry Sources.	Totals.	Increase or Decrease.
1885.....	$694,034.95	$101,901.83	.....	$30,891.58	$826,828.36	$95,702.50
1886.....	836,592.37	133,958.21	.....	21,577.89	992,128.47	165,300.11
1887.....	932,208.91	35,843.78	.....	76,743 22	1,044,795.91	52,667.44
1888.....	935,121.38	41,983.67	.....	23,476.19	1,000,581.24	44,214.67*
1889.....	1,014,082.09	71,325.25	$20,800.00	23,930.46	1,130,137.80	129,556.56
1890.....	1,051,642.04	58,681.26	4,000.00	20,948.52	1,135,271.82	5,134.02
1891.....	1,078,541.81	117,515.44	16,395.05	16,435.74	1,228,888.04	93,616.22
1892.....	1,119,896.36	122,678.46	1,500.00	13,298.10	1,257,372.92	28,484.88
1893.....	1,109,457·65	72,436.37	2,000.00	12,714.75	1,196,608.77	60,764.15*
1894.....	1,088,186.96	35,107.28	2,000.00	12,513.62	1,137,807.86	58,800.91*
Total	$9,859,764.52	$791,431.55	$46,695.05	$252,530.07	$10,950,421.19	.....

Note.—A star (*) after amounts in the last column indicates a decrease.

Even within this discrimination is made, the receipts from collections by the churches being the most reliable test; that of bequests being a fluctuating item, the annual average of $80,000 for the ten years may be taken as the guide. This committee has no relation to the Woman's Foreign and Home Boards other than to approve their appropriations. The income of these societies, however, affords some other data for judgment. Adding $311,925, raised by the Woman's Foreign Missionary Society, and $125,000, by the Woman's Home Missionary Society and the "Taylor" Society's income, the aggregate missionary income of the Church, exclusive of local societies, amounts to very nearly two millions of dollars. Of this about a million, two hundred thousand is for "foreign" missions, located in Liberia, Congo, and Angola, Africa; Argentina, Uruguay, Paraguay, Brazil, Peru, Chili, Bolivia, and Ecuador, South America; distributed in four extended mission plants, Foochow, North, Central, and West China; Germany; Switzerland; Norway; Sweden; Denmark; Finland, and St. Petersburg; five conferences extending over India from the Punjab to Bombay and Bengal; Malaysia; Bulgaria; Italy; Mexico; Japan; Korea.

The domestic missions embrace the missions among North American Indians, Freedmen, and all the foreign-speaking populations, Mormons, and others.

The foreign fields enroll 120,000 communicants and 80,000 adherents, and have an average attendance on Sabbath services of 100,000. Over 200,000 pupils are receiving instruction in the several schools; 263,000,000 pages of literature were issued from mission presses on these foreign fields last year; the real estate, school buildings of the society, is estimated at $3,500,000. The missionary agents on the field sent from America number 581, and the native agents, 4823.

Nothing was more striking in the sessions of this Committee than the ignoring of the war conditions in Eastern Asia. This is accounted for by several facts. 1. They believed that the ultimate result of the war would be enlarged opportunities and responsibilities. 2. During the Franco-Chinese war in Tonquin gracious revivals occurred in many parts of China, eminently in Shantung; and so now an unprecedented revival goes on in the Methodist Missions in Hinghwa, Foochow, and Rev. Mr. Brewster will probably receive 2000 converts from the heathen this year. Besides, except the interruption at Peking, the missionary work is not affected by the war. The dominant thought was that as no change of dynasty would convert the people, the duty still is ours to give them the Gospel, whatever their government or whoever rules.

This missionary committee has no secret or executive sessions; it discusses the merits of its missionaries; its own blunders; failures on the fields; discouraging or encouraging concurrent facts; and gives away its own plots, plans, schemes, or what not to any of the public who choose to attend, and to the tender mercies of the reckless sensational reporter of the secular press. Sherman said of Grant that he was never afraid of an enemy he could not see, and this Committee seems willing that the enemy shall know exactly where it is to be seen. Its prudence is that it "fears God and nothing else."

An illustration of this open canvass was this year given in an able and brilliant discussion by masters in debate on both sides, fortified with well-digested

information in the consideration of the question whether this society should continue to occupy Bulgaria. Even some of the bishops opposed continuance, others argued for more aggressive work. Bishop Newman, with brilliant oratory, calculated to overbalance calmest judgment in a less expert body, plead for advance movement. "No spot on earth," he said, "has been so swept with the besom of destruction as little Bulgaria. It is a great prize. Bulgaria has been robbed of her womanhood, and where could we expect success for the Christian Church under such circumstances! The harems of the Turks have been filled with Bulgarian women." Bishop Fitzgerald said they already occupied the leading cities of Bulgaria, had well-built churches in these centres, with an average of fifty members in each church. Bishop Vincent said in many places they stood face to face with the Roman Catholic Church; in Bulgaria alone they confronted the Greek Church; the Woman's Society was doing a great work among the homes of the land, and "Wherever men live and love, and have families and consciences," they ought to carry the Gospel.

Other great pivotal questions considered in the more than fifty hours of these public deliberations must be unmentioned from lack of space.

J. T. G.

We are pleased to learn that the American Board has had $17,500 damages awarded from Spain on account of their loss of property and other injuries inflicted on it at Ponape by the Spanish authorities. The Board, it is stated, is now permitted to resume its work on those islands. It is a grievous damage, however, that no money indemnity can compensate, that their work has suffered. We are glad, however, that the Department of State took the matter up, and though they did not act vigorously at first, yet have pressed the matter to a successful and righteous issue.

The *Indian Witness* says:

"A Chinese scholar and statesman, who has given much attention to investigation of the causes of the fecundity and steady growth in population of the Chinese, finds them in the social and religious habits and customs of the people. The results of his observations are tabulated under the following heads:

"1. Filial piety, which in the case of the Chinese extends to the point of being obliged to leave descendants, if only as a compliment to their ancestors.

"2. The dishonor of dying without posterity.

"3. The importance attached to marriage.

"4. The frequent adoption of heirs.

"5. The disinheritance of daughters.

"6. The marriage of soldiers.

"7. The abundance of matters of primary necessity and their cheapness.

"8. The frugal life of the people.

"9. The peace of the empire.

"10. The absence of political pre-occupation.

"Some of the observations and explanations under these headings are novel, yet all are founded on practical knowledge of the condition of the people."

There are 7000 Japanese on the Pacific coast. One seventh of them are communicants in the Methodist Episcopal Church.

Book Mention.

"The Student Missionary Enterprise" (Revell Company, New York and Chicago) contains the addresses and discussions of the second International Convention of the Student Volunteer Movement for Foreign Missions, Detroit, Mich., 1894, edited by Max Wood Moorehead. The student delegates present numbered 1082, from 294 institutions of learning in the United States and Canada, from Manitoba to Texas, from California to Nova Scotia; 63 foreign missionaries from many parts of the world were also present; and 54 official representatives of mission boards. It could not be otherwise but that this should contain great store of information and be a magazine of inspiration in missionary matters.

IV.—EDITORIAL DEPARTMENT.

Prospectus for 1895.

The new year invites to new advance; and in this REVIEW we propose to follow the Divine law: forgetting what is behind, pressing forward and reaching forth to that which is before. The new feature of illustration, notwithstanding the additional trouble and expense, we hope to use to make impressions the more vivid and permanent. The chromo-lithograph frontispiece, which is found in this issue, representing the Indian idol, Ganesha, is a valuable addition to any collection of missionary curios, and can be obtained of the publishers in a separate form, accompanied by explanatory letter-press, so that it may be used in women's and children's missionary bands to stimulate intelligent interest in world-wide spread of that Gospel, which can displace dumb idols by a living Christ.

The editorial staff continues as before, and the staff of editorial correspondents is filled out, where vacancies have occurred, by the best available men. Extensive correspondence with various mission boards has given us names of parties most competent to discuss the great questions of missions, and to give broad and accurate views of the progress of the kingdom. We shall spare no pains, and we appeal to our readers to regard themselves our helpers in a common cause.

It seems now possible that the editor-in-chief may make a partial tour, if not a more complete one, of the missions of the world in the course of the year. If the way shall be providentially opened, this purpose of many years will be carried out; and, if so, letters direct from the field, accompanied with new illustrations gathered or made for the purpose, will appear in these pages.

We invoke help from above in a most laborious work, done only for His glory who has left us His world-wide commission.

The following letter from Seoul, Korea, dated October 3d, 1894, was not designed for publication, but we think it ought to be printed. It conveys both encouragement and a most wholesome lesson. Who will go and do likewise?

DEAR MR. PIERSON: While a student at Union Theological Seminary I enjoyed the opportunity of subscribing for THE MISSIONARY REVIEW at the reduced rate offered to student volunteers. I found in it a most valuable companion to the Bible in my search for spiritual food. I was "brought up"—missionarily—on the REVIEW, receiving much-needed stimulus from its pages. Moreover, the mails conveyed my REVIEW, fully marked, to my present companion in labors, and I feel sure that it won its way into her family, and prepared the way for her departure to this field as nothing else did, God's Word and grace excepted.

The Lord has so blessed the REVIEW to us that we want to repay Him by helping to supply it cheaply to some other laborers, whom it may help send forth to the harvest. So you will find an order for *ten dollars* enclosed for that fund.

With our wishes and prayers for the best success of the work you have undertaken,

I remain yours sincerely,

FREDERICK S. MILLER.

The editor would add that, at the very time of the arrival of this donation, he was arranging to supply the REVIEW to a band of fifty needy student volunteers, and this ten dollars was at once applied to the supplying of these dear brethren with this organ of missionary information. Our Volunteer Fund is still in arrears several hundred dollars, which we had

hoped some benevolent friends of missions would have helped us to make up. We repeat that for every ten dollars contributed to this fund we have had reason to believe that one new candidate has been turned to the distant fields. Mrs. Catharine H. Bowie generously encloses *fifty dollars* to be applied to the Student Volunteer Fund for free distribution of the REVIEW. The publishers and editors thank her; so will the *students*. May we not again appeal for help in the same direction?

Dr. Sylvester Scovel, who is to prepare a sketch of Dr. A. P. Happer for February, writes that "the last book the veteran missionary was reading before his death was the editor's latest contribution to the literature of missions, 'The New Acts of the Apostles,' and that his paper-knife rested on the chapter on wonderful answers to prayer."

The Salvation Army had a grand and very enthusiastic meeting, for the reception of "General" Booth, the founder and leader of this great modern enterprise, at Philadelphia, on Friday night, November 2d, 1894. This was but one of a series of these receptions, planned from New York City to San Francisco. The meeting at the Academy of Music may be taken as a type of all. The edifice was crowded to its utmost capacity, and the enthusiasm was "immense." Hon. John Wanamaker presided, and his speech was a fine specimen both of oratory and of deserved tribute. He said:

"The General does not come to America as an unknown man. Above the sound of waters that roll between our shores and the Old World I hear the voices of a great multitude sweeping down, from Britain to the distant Adriatic, joining in one mighty chorus of loving commendation of this apostle of the poor, beloved and honored of God throughout the wide world this preacher of a pure Gospel.

"We read in the eleventh of Hebrews the story of the Gospel knights, of Enoch and Noah and Abraham, and the men that received promises and confessed that they were strangers and pilgrims on the earth, who believed the promises of God, and who, by their faith, 'subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions;' and to the verses written long ago they bid us add another, and it reads: 'By faith, a servant of God, William Booth, accounting that God was able to cast down the walls of modern Jericho, and deliver the poor and wretched and sin-stricken, offered up his life and fortune, enduring as seeing Him who is invisible.'

"The Church at Philadelphia catches up the echo from the valleys of Switzerland, and the hills of Scotland, and the plains of France, and the sunny slopes of Italy, and from all the lands where God's poor abide, and salutes you with unfeigned affection and joy. We make you welcome, seventy million times welcome, to this country, the paradise of the honest poor of every clime, and to this city, the City of Brotherly Love. Mayor and citizen, church and college, minister and layman, irrespective of sect, color, or nationality, give you a welcome so cordial that it will not only be spoken, but shine from every face and home, from the broad Atlantic to the serene Pacific.

"No man since Spurgeon's death could, by a visit, have excited so deep an interest as yourself, and in many respects your unique position as a Christian leader and philanthropist will be hailed with more enthusiasm than could be accorded to any other living man.

"We give thanks to God that you didn't die too soon, when your great ideas were undeveloped and misunderstood. We rejoice that every church in these days crowns you with wisdom of conception, sincerity of purpose, sacrificing endeavor, common sense in dealing with men and consecration to the Son of Mary and the Christ of God. We rejoice that your coming is not to take away from any man's vineyards, nor to steal other men's labors, but to create out of the rubbish of the cities a new temple to the glory of God; to put more of man into men, and more of Christ into the life, to improve the soul quality, and kindle the fires of a kingdom of heaven patriotism, to brighten and upbuild the world.

"We bid you God speed in your work. You are the only General from a foreign shore to whom Americans will surrender, but you shall have our hearts and help, if the poor and fallen can be lifted up to see the face and hear the will of God.

"We pray God that this great land to which you come may receive a new impulse, a mighty power, through your visit, and that the Salvation Army may from this time move forward more mightily, a conquering host for the glory, not of the banners or the uniforms, or of the stars you wear, but for the glory of Him whom we love and whom we are striving to serve.

"You who join me in these few feeble words of greeting; you who are willing to stand by this godly man, who in his later years, when many men would step aside and say, 'I have done my work;' this man who is not willing to be mustered out until the last moment of life; this man who makes this long journey, and, like Paul, will go as a missionary all over our country, you who will encourage him with your prayers, your kindly words, your sympathy, your money, I beg you to stand up, and say so by your standing." (The entire audience having risen, Mr. Wanamaker again turned to the General, bowed, and said, "These are your friends, General Booth.")

There is no disguising the fact that the leader of the Salvation Army is making a triumphal progress through this whole land; and one aspect of it is both significant and peculiar: he has compelled recognition and conquered more than a peace, a victory, even from his former opponents. For fifteen years he was persecuted, derided, treated with contempt and scorn; pelted with the mud clods of aspersion and misrepresentation. He went straight on in his effort to secure a resurrection of the unjust this side of the Day of Judgment, when such a resurrection means restoration to manhood and to God. While apathy and lethargy abounded even in the nominal churches of Christ, while professors of religion treated the lowest of the lost with indifference, or at best talked of what ought to be done, this man simply went and did it. Deaf to the voice of mocking laughter, dead to the world's applause, amid prevailing hostility, as well as lack of sympathy, he had enough of the spirit of Christ to identify himself with the least and lowest of the Lord's poor and the devil's outcasts; and now he has his reward in the very approbation of those who at first ridiculed him.

It is becoming a serious question whether we shall stand on our dignity and so-called respectability, and avoid identification with men whose work God is honoring, because we do not approve all their utterances and doings, or whether we shall overlook some things which we cannot approve, and notwithstanding them, give the right hand of fellowship to those to whom manifestly God has given His grace (Gal. 2 : 9).

The Pietists of Germany began in Philip Jacob Spener, in the latter half of the seventeenth century. The central principle of Pietism was that Christianity was the first of all life, and that its true apologetics is found in the religious experience and life of believers. It aimed at a reformation; it was a rebound from ritualism, symbolism, theological hair-splitting, and sceptical philosophy toward simple primitive piety. With one voice the theology of the Lutheran schools exclaimed against this new "sect," which was everywhere spoken against. The theological faculty of Wittenberg detected and designated in the writings of Spener three hundred false doctrines; but the movement was of God, and Spener shook the authority of the Lutheran symbols as Luther had shaken the papal throne with his tack hammer more than a century before him. The prayer-meetings were his *collegia pietatis*—the college of piety—and the conventicles in which he gathered the awakened souls about him proved *ecclesiolæ in ecclesia*, little churches within the Church, for the nurture of a piety whose breath and bread was the Word of God and prayer. And by these simple means the Pietists unconsciously created a new, a popular, a biblical theology which has since found its way not only into theological literature, but into theological schools and chairs. Essentially the Pietists and Moravians are at agreement. Their theology centres in the cleansing blood of Christ, and finds its objective point in awakening a true piety and developing a true evangelism.

This so-called "sect," derided and denounced, not only survives, but the greatest impulse given to missions since apostolic days can be *traced to this source*. Not only Spener, but Francke, of Halle, and through them such men as Ziegenbalg, Von Zinzendorf, Schwartz, and a host beside have been given to the missions of the world; and those who have read the charming life of Christlieb will know how he also owed his apostolic character largely to the Pietist school.

The grand question which will not be easily dismissed recurs, Shall we withhold fellowship from men on whom the grace of God manifestly rests, who are Holy Ghost men, because we do not adopt all their peculiar notions or practices? or shall we set aside minor differences and join hands with men whom the King delighteth to honor? For ourselves the choice has been long ago made. We purpose with God's help to share the ridicule and contumely visited on modern "Pietists," and co-operate with those whom God works with and owns, General Booth and A. B. Simpson among them.

Among helpful books recently issued, we make particular mention of "South America" and the "Neglected Continent," by E. C. Millard and Lucy E. Guinness, published by F. H. Revell & Co. Within one hundred and eighty pages it gathers a world of information, presented in a most attractive, impressive way. It has not only illustrations, but charts and maps, most happily devised and executed to impress vividly the facts presented. Every lover of the kingdom must have this book, the *only one* thus far published comprehensively treating South America's spiritual needs and wants.

Rev. J. N. Leuker, of Grand Island, Neb., has issued "Lutherans in all Lands," by a company of the same name in Milwaukee. This compact volume of nearly nine hundred pages must have cost great labor, and is invaluable as a sort of encyclopædia of the subject it treats. It traces the work of the Lutheran Church at home and abroad from the Reformation down to our time.

Queen Victoria and the Prince of Wales have each accepted a copy of "Memories of Gospel Triumphs among the Jews," the jubilee volume of the British Society for the Propagation of the Gospel among the Jews, written and prepared by the Secretary, the Rev. John Dunlop.

A correspondent writes to suggest "world-wide prayer for the fulfilment of the promise in Isa. 43 : 19 for *Central Soudan*. Being much interested in the recent article in THE MISSIONARY REVIEW in regard to this section, I feel moved to suggest that we ask God to make a way in that wilderness by which the field may be reached, and rivers of the Spirit's light and power in those veritable deserts.

"Recognizing the dispensational application of this Scripture, may we not still claim it as a special missionary promise for this special field in this day, when in the face of so much of failure so many are seriously thinking of this land. If it is of God, the Spirit will give a 'symphony of prayer.'

"G. L. K."

Mr. C. A. Studd writes from Tientsin, China:

"The officials in China seem to be getting more opposed than ever to the preaching or preachers of the Gospel. The last mail brought news of a persecution originated by the officials in Manchuria, and also of a remarkable apparent Gospel success among the people near Singan, the capital of Shensi province, where two hundred and forty villages are said to have received the Gospel, with the result that seven mandarin officials are going about everywhere threatening the people. Only a few weeks ago here the magistrate made a most direct and unprovoked attack on us here, and a public one; and what made it worse was the fact that at the very time when he did so I was, at his own special request, doing what I could

for a poor slave girl in his own yamen, who had the most awful leg I have ever seen—gangrene. My wife and I were going every day to wash and dress it; and you cannot imagine the stench, which nothing could keep under; and likewise my wife gave his wife, at her request, some medicine for her eyes, which made her well. It did seem rather a back-hander when we found out that he had played us this trick. However, we had our revenge in rather a satisfactory way; for when, some days afterward, he sent us a present for our trouble, we returned it to him with thanks.

"The opium commission does seem to be a rum affair; why, from what some people say, we should all be smoking opium, and should be stronger for doing so; what is rather grieving is to think of the enormous number of poor people who are kept out of the Christian Church because they are doing such a good thing as smoking opium. However, if the pro-opiumists win the day, it will be nothing more than a logical consequence that all the restrictions on the selling of opium in England be removed, for why restrict the buying and selling of a really good article, which, they say, prolongs life, gives strength, protects from malaria, and what not!"

In the eighty pages of this monthly issue, perpetual vigilance is exercised to keep out errors, yet they will creep in, especially in figures, and we thank our friends for any corrections.

Apropos of this matter, we give Mr. Thomas Holt, one of the Soudanese missionaries, his chance to explain a statement made by us *on the highest authority* in the July number; and that no lack of fairness may be found in these pages, we print Mr. Holt's letter:

THE CENTRAL SOUDAN MISSION,
LAGOS PIONEER SECTION,
OGBOMOSO, WEST CENTRAL AFRICA,
August 7, 1894.

Rev. James Douglas:

REVEREND SIR: Reading the MISSIONARY REVIEW OF THE WORLD for July, I see, in the editor's remarks, some very erroneous and misleading statements regarding the Central Soudan Mission. Three missions are at present trying to enter the Soudan: 1. The above mission from the north, where we have three stations, and from the west. 2. The Alliance of U. S. A., working inland from Sierra Leone. 3. The Soudan Interior Mission, working from Lagos.

In your columns the first mission and the third have been jumbled up together. The two young men were in connection with the former. I am one of them. Both had been in North Africa, and were acquainted with the Arabic and Hausa languages, and could not be in any way considered inexperienced, though we admit our experience was not of West Africa. The route *via* Niger River is only closed to missionaries by the intolerant rule of the chartered company—namely, the Royal Niger Company, who have signed treaties with the Mohammedans of the Soudan, saying that they will give no facilities to missionaries trying to enter for work among the Mohammedans; this is evidenced by the fact that, though the company refused us passages up river in their steamers, they would even have helped to support us if we would have bound ourselves to confine our efforts to the pagans on the lower Niger. We were not short of funds; certainly we had not the supply of medicines we ought to have had, but, then, during our stay at the coast, we were within easy reach of a good doctor, whose services were, however, of no avail when my co-worker was taken with black-water fever. My companion died May 20th, 1893, and I returned to England partly on account of my health and to prepare for another attempt to enter from a different point. On arriving in England I became acquainted with the three young men who now form the Soudan Interior Mission, and informed them that I should try the route *via* Lagos on going out again. They landed in Lagos in December last; I and two companions arrived on May 30th. The wet season kept us in Lagos until July 20th; but we are now fairly started on our way to the Soudan. We are only waiting here until we can engage fresh carriers; we are striking for Bida, where we hope to get carriers to take us as far as Yakoba, twenty-nine days' journey from where we are at present. We are well supplied with provisions, medicines, barter cloth, and everything we need for the journey. We had no sickness in Lagos, and have had none on the road, only that I had a slight touch of dsyentery after passing Awyaw (Oyo).

I have not the slightest doubt about the possibility of entering the Soudan by this route. I believe it is open. The only difficulty is the expensiveness of it, and the dangerous climate. Any

information regarding our work can always be had from our secretary.

THOMAS HOLT.

Mr. F. D. Phinney, of Burma, sends the names of three Bible translations, to be added to the list on pages 745, 746 of the October REVIEW, and points out two corrections to be made in the list of New Testaments on page 747.

The additional Bibles are: Sgaw Karen, Burma; Pwo Karen, Burma; Shan, Burma [also New Testament in Garo (Assam) and Mondai (Central India)].

The corrections are: Remove "74. Pegu, Prov. of Pegu, Indo-China," from the list, since it refers to the same translation, more accurately described, as "92. Taleing, Burma." Remove also "84. Shan, Indo-China," since it was some years ago made a complete Bible, as noted above.

The following item as to brightening conditions in Korea reaches us too late to incorporate with the world outlook, in its proper place:

The Korean Government has requested Dr. Avison, of the Presbyterian Mission in Seoul, to resume charge of the Government hospital in that city on most favorable terms, and he has consented to do so. Dr. Avison was formerly in charge of this hospital, and was cordially supported by the king; but the obstructions put in his way by subordinate Korean officials compelled him to resign his position. The tide of Japanese victories has, however, secured for Dr. Avison a new and stronger backing from the Government in power.

When the armies of China and Japan gathered around Pyeng Yang, Korea, the handful of Korean Christians in the city met together, and after prayer earnestly requested Rev. Mr. Moffett, Presbyterian missionary, to linger no longer to secure their protection against government persecution, but to withdraw to a place of safety for himself, trusting their own case in the hands of God. Thus urged, and acting upon telegraphic advice from the capital, he removed to Seoul.

At the latest report all the Christians in Pyeng Yang were safe, and Mr. Moffett's house was occupied by two Japanese soldiers who are Christians, and every day offer prayer for the blessing of God on Korea. Messrs. Moffett and Lee, and Dr. Hall, of the Methodist Episcopal Mission, had started back to Pyeng Yang on the first opportunity.

From Pyeng Yang, Korea, Samuel A. Moffett writes: "A physician and a hospital are greatly needed for the new station of the Presbyterian Church at Pyeng Yang. At present there is but one minister there, and a minister and his wife under appointment. This is the only station among 2,000,000 people."

M. Reubens Saillens writes from Paris, October 12th:

"On October 9th Pastor Marc Fraissinet took leave from the French churches, as he is about to sail for Tonkin, where he goes as the first Protestant French minister of the Gospel. There are many French Protestant soldiers and officials in Tonkin, and our brother will also, no doubt, try to do something among the natives. His farewell meeting took place at the Temple du Saint-Esprit, Paris. It was a very touching occasion.

"The annexation of Madagascar is violently advocated by the Roman Catholic press, and the French Protestants are denounced as anti-patriots, because they are supposed to feel some sympathy for the English missionaries in that island. The *Eglise Libre*, a Protestant periodical, has very courageously stood on behalf of the rights of the natives. Nevertheless, it is probable that the occupation of that large country will be effected, as our politicians are almost unanimous in the matter."

The massacres in Armenia again startle the civilized world, like similar atrocities in Bulgaria some years since. Because some Christian subjects of the Sultan unwisely resisted the collection of taxes, multitudes, without distinction of age or sex, have, by order of a Turkish pasha, been brutally murdered. England has promptly taken steps to verify the accounts and make her protest against such atrocious barbarity.

Rev. William Gibson, of the Paris Wesleyan Mission, who died in October last, was one of the leaders of evangelical thought and work in France who deserves to stand side by side with Robert W. McAll in history. This devoted Methodist, converted in a revival, carried the spirit of revival into his whole career. From Woodhouse Grove School to Wesley College, and from the college to the parish and the wider sphere of missions, he bore the coals of sacred fire and set others aflame. He began to preach in 1852, and after serving as assistant to Rev. John Farrar, he was sent to Paris in 1862, and spent ten years there. After six years more in London he returned to Paris in 1878, and gave the remnant of his pure and beautiful life to the work of French evangelization, which he followed *con amore*. He was one of those seers of God who have insight into popular needs and Divine plans, and with singular sagacity he adapted himself to the crisis of French history, as he saw clericalism and superstition yielding to the incoming of new light and liberty. He regarded Paris as one of the world centres, to be held as a fortress in God's war of the ages. He believed the only panacea for its maladies and miseries to be the Gospel. His devoted wife and daughters shared his convictions and his sacrifices. They aided him in the translation and publication of hymns and tune books suited to French Protestant worship, evangelistic periodicals and tracts, and full justice yet remains to be done to the joint labors of this humble but consecrated family.

Mr. Gibson, who thus gave to work in the home of his adoption twenty-six years, was a man who was fired with a holy passion for souls. Like Livingstone, on his heart was written the great object of his life, and wherever his body rests, his heart is buried in France. He had a Johannian face, and his gentleness threw a marvellously beautiful light over his patience and tenacity of purpose. He passed away suddenly as a burned-out candle ceases to burn. But long will his candle shine in the city where he so long lived.

During the same month (October) William Moon, M.D., passed away at Brighton, England, in his seventy-fifth year.

The memorable point in his career was reached when, fifty years since, God entrusted him with "*the talent of blindness*," as he learned to think of it and term it. Little did he know when he was mysteriously led into the darkness in 1840 by the loss of his sight, in consequence of scarlet fever, what a Divine purpose lay behind the affliction! Some ladies taught him to read from Frère's type. After mastering this and other systems, he taught a class of blind students, and so there came the Blind Asylum of Brighton. Next, feeling the need of a simpler method, he himself invented the *Moon type*, which has but nine simplified characters, and has been applied to nearly five hundred languages and dialects.

His first publications were a monthly magazine and devotional extracts; then, portions of the Word of God being in demand, in his own poverty he rang the bell of heaven, and asked aid from above. A donation of £5, shortly followed by other gifts, enabled him to go forward. Now 50,000 stereotyped plates may be seen at the institution. The same year in which he brought out his embossed type his daughter was born, who, as she says, was thus *born into the work*, and carries it on. Dr. Moon was a world-wide missionary, as his invention is used in all lands. His simplicity in prayer was wonderful, and it was as a child talking to a father. He conducted each Lord's Day a service for the blind, and rejoiced in the world-wide outreach of the system he had devised. Like William Gibson, he died suddenly, and after a career of marvellous service. His great affliction, like the fires that long since desolated the mountains of Spain, but opened up rich veins of metal, was, in fact, the disclosure of a new light for the world. "He doeth all things well."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

China.

—"We are told that in some cases—China especially—we are introducing a disturbing force, one which is calculated to increase the difficulties of her rulers by rousing discontent among her people, one that may tend to disturb the established order and discredit time-honored customs. We are said to be intermeddling with their unquestionable right to govern their own people in their own way. Have they, then, such an unanswerable right to be considered? Bear in mind how these Eastern rulers have treated their people, and that for ages; how they have let the multitudes toil in misery; how the social and physical conditions of their lot have been neglected; how all political rights have been withheld; with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought; how they have studied only the art of riding safely on the back of this great dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creature to procure for them. I do not forget honorable exceptions, which I know exist, but looking at them as a class, knowing their political aims, knowing their callousness to misery which does not touch them, their insensate dread of any change, lest it should in the remotest degree affect their consecrated privileges, I ask you, is it for us, the free peoples of the earth, who have witnessed for liberty, as our fathers died for it, who have preached the rights of men to the treasures of knowledge and the opportunities of success and advancement, to be tenderly scrupulous about their claims, to endorse their right to enslave forever, and to hold back the light which may shine with searching censure on their ways?"—Rev. George T. Candlin, *in Chinese Recorder*.

—Here is a letter from a lady missionary in Central China:

"UNDER THE SHADOW OF THY WINGS."

"Chi-cheo, April 26, 1894.

"To-day as I sit on this little sunny veranda, in the midst of this heathen city, I think how safe and secure one may be under the shelter of God among the heathen. The sunlight is streaming across the nether part of the veranda, while a light breeze is gently moving the rose leaves and the foliage of the other plants which gaudily decorate it.

"Little tables and chairs are also about. There are two dishes of roses and a laburnum-looking blossom in a kind of wooden bowl. A big straw native hat is hanging up in case we need it for an immediate exodus into the sun. My friend sits beside me studying the 'precious' epistle of Peter.

"These fourteen square feet in which I am writing might cheer many a home friend's, a mother's, or a sister's heart as they think of dear ones in far-away, lonely China. Oh, the sunlight! What a blessed gift of God! It is indeed a pleasant thing for the eyes to behold the sun and the lovely blue of the sky this morning, and the flaked clouds breaking and chasing each other in the distance all fill the soul with joy.

"Yet we are *alone*, very really alone among the heathen—the only foreigners here. It is a day, or day and a half, or two days' journey to the nearest practicable station, and yet they who hold the fort here are two sisters! Surely God has chosen the weak things, and the things that are not.

"But so happy does the life seem here, busy with thoughts of others—of

the little church which they are called to minister to, to watch over and tend; of the women outside that they try to gather about them, and of the sick of the neighborhood, some who may come for some healing potion. Or it may be, as yesterday, a trip into the country beyond the confines of the town, to speak the word of life to one far gone in disease. At night they come home like tired children, and go and tell Jesus. This is a very sweet life to live, and can one doubt that the Master Himself likes to come here and hold communion with those He calls His sisters, because they are doing His Father's will?

"This is a charming little home—charming in its simplicity, but with a little tact and deftness no one but can have a touch of home and beauty, even in 'far-away Cathay.' 'The Lord thinketh upon me,' is the principal text of the little sitting-room, and don't you think it a comfort when one has no one to look to, to consult but God, that the details of our daily life, our joys and sorrows are all known to Him?"

—*Medical Missions.*

—It appears that of 112 plague-stricken patients received into the Alice Memorial Hospital at Hong-Kong, only 17 recovered; and yet it seems that the government hospital was even less fortunate! This is indeed the black death. God keep it from the world at large! Five hundred years ago it is said to have carried off half mankind.

—The Bombay *Guardian* remarks: "Rev. John Ross, the veteran missionary, has reached this conviction: 'China will never be won to the Gospel by our appeals to the secular power to intervene in every little trouble that we may experience. This appeal to "Cæsar" or the "British gunboat" simply deepens in the mind of patriotic Chinese the belief that the missionary is a political agent.'"

The present writer, having urged this position in an article on China, is deeply gratified to have it confirmed by the so much higher authority here quoted. Dr. Ross in this is fully supported by Rev. Hudson Taylor. Neither gentleman, as we understand, denies the lawfulness, in extremity, of such an appeal, but each insists that it should only be made in extremity, and that the extremity should be an evident one. Too many appeals to Europe have again and again ruined—or almost ruined—the Catholic missions, especially the Jesuit; we can probably find a more evangelical model to follow. Whoever connects gunboats with the Moravians!

—We are apt to forget, as the Rev. W. Dietrich remarks in the *Zeitschrift*, that one twentieth of the Chinese are Mohammedans. They form, as agrees with their religion, a very inflammable part of the population, although they have often valiantly served the crown. Persecution is much more agreeable to the temper of Islam than martyrdom. The Chinese Moslems, being almost entirely descendants of foreign soldiers and Chinese women—except in Yunnan—are naturally very susceptible on the point of honor. Notwithstanding the many eminent public men they have furnished, they remain still an undigested element in the commonwealth.

Africa.

—"Wissman has said: The business of missions is to teach, *first*, work; *then*, pray! and the saying has been widely echoed, unfortunately also in many Christian circles, who were not in a position to judge of the true state of the case. 'Missions must train these idle children of nature to labor!' Who would not agree with this position, taken generally? But let us look at the matter distinctly. The friend of missions understands the expression as meaning: Missions should train the native to labor 'for himself,' for his own person. The white planter or dealer and his European friends mean it in this sense: Missions are to train the natives to labor 'for us *whites*.' The ideal of missions is found in communi-

ties where every one eats his bread in the sweat of his brow, has his own piece of ground, which he cultivates, being, of course, ready, for due wages, to serve his white neighbors so far as he needs. The ideal of the other is found in natives that have nothing, and, as unremitting laborers for him, are *slaves*, if not in name, yet in fact. Let a missionary settlement be ever so flourishing, a place where every man eats his own bread, it is good for nothing unless it is ready by night and day to place a force of laborers at the disposal of the Boer, laborers with whom he is at liberty to deal just as he pleases. 'Labor!' says the missionary; 'labor is the *freeman's* crown!' 'Labor!' says the white man; 'for you exist only for me, you are my *slave!*' Is it not true, at least to a certain extent, that the remarkable popularity of the Catholic missions in our day is owing to their willingness to respond to this demand of the whites, while Protestant missions, in principle and in fact, resist and must resist it?"—Inspector BUCHNER, *in Allgemeine Missions-Zeitschrift.*

—In this matter Las Casas and his missionary associates would stand with us, and would be very much ashamed at such a policy of their Catholic successors.

—Père Rolland, of the Society of Jesus, remarks the *Church Missionary Intelligencer*, declares that the Egyptian Copts are a good deal more open to Catholic influences than they once were. He attributes this to the liberalizing influence of the Protestant missions among them, rendering them less afraid of the West.

—"This last year *Lessuto* has had no political history; the tribe has continued to benefit by its privileged situation; master of its soil, endowed, under a benevolent protectorate, with an almost complete autonomy, it presents in the south of Africa a unique exception to the rule, which is the more and more complete predominance of the white race over the indigenous element.

"It might be that this very advantage concealed a danger.

"The enterprising statesman who presides over the destinies of South Africa appears to include in his programme the suppression, in the region submitted to his influence, of the aboriginal question, thus clearing ground for the fabric of his dreams, a more or less independent federation of the States of Austral Africa. We know the rapid issue of the conflict between Cape Colony and the Matebeles. This haughty tribe, which for fifty years seemed to have opposed to civilization an insurmountable barrier, has been broken in a few weeks, and quite recently the journals have announced the submission and annexation of Pondoland, a remnant of the former Caffraria, and the only part of South Africa which was yet independent. Is not the anomaly of a territorial reserve and of an almost complete internal independence in favor of the Basutos destined to disappear under the powerful hand which is now levelling the region situated between the Cape and the Zambesi? One may fear it, and the appeal to the Cape of the great Basuto chiefs Lesotholi, son and successor of Letsié, Jonathan, the son of Molapo, and other chiefs besides, might well have grave consequences, the more so as these chiefs, it will be remembered, have given more than one occasion for dissatisfaction.

"There would be in this season of disquiet for the friends of the Basutos, if Divine Providence had not already intervened so many times in favor of this people, a people visibly prepared, by its character, by its language, by its geographical position, by the national unity which it has preserved, to exercise a grand influence on Southern Africa.

"This might have been in other times a national and political force of action; but the time is past when the influence of a wise and powerful chief made itself felt afar; and the moment when the black race, having drawn

from its contact with the whites all that it is to receive of them, shall reassume possession of itself and shall expand into a civilization of its own, this epoch, if it is ever to dawn on Africa, is in the far-distant future. To-day there remains but one domain in which the special aptitude and the expansive force of an intelligent and vigorous tribe can display itself—it is that of religious activity. The diffusion of the Gospel among the Africans, this is the field of action reserved to the Basutos, or rather to the churches of Basutoland (Lessuto), for, if we do not err, it is the Church which will be in history the inheritrix of the tribe, whose force it will absorb for the service of the Gospel and the good of the colored race.

"Accordingly, to constitute the Church of Lessuto, to make of our missionary dioceses, hitherto isolated from one another, a powerful organism, resistant, armed for the combat, capable of surviving the nationality itself, if this should be destined to succumb in the struggle in which has foundered the independence of so many tribes—this is the grand and noble work which God is now reserving to our missionaries."—*Annual Report of Société des Missions Évangéliques.*

—"When our brother K. S. Walfridsson was down in that three-months' struggle with the Congo fever, which finally carried him off, it is witnessed of him that he never complained of the Lord's dealings with him as though some strange thing had happened unto him. Once when he was very weak in bed, his wife found him crying, but the tears were tears not of sadness, but of joy, 'because I have such a good Saviour.' His works do follow him. 'It seems,' writes Mrs. Walfridsson, 'as if the great outpouring of the Spirit, so long prayed and hoped for, is not far off. We are enjoying times of refreshing. The women especially seem to be roused out of their former sleepy indifference. There is hardly a Sunday passing without some newcomer to my class of candidates for baptism.'"—*Medical Missions.*

—Herr Müller writes in the *Evangelisch-Lutherisches Missionsblatt* from the highlands of East Africa: "Hearty greetings from MAJAME. I send you three little photographs, to which you will allow me to add a word of explanation. They will satisfy you no more than they do me. Photographing in the interior of Africa is a troublesome thing, takes up much time, and causes many disappointments. The chemicals decompose much easier, the copying paper, through the abundance of moisture, has become so dark and spotted that I wonder it will take any impressions at all. More practice and better-packed materials will give more satisfying results. To these pictures of our dwelling house I would gladly have added one of Mount KIBO, or of our house, with Kibo in the background; but friend Kibo has been for many weeks the day through hidden behind a wall of clouds, and only unveils himself in the overpowering magnificence of his beauty when the evening shadows are already resting on the mountains of Majame. And when I lately wished to photograph another magnate of East Africa, namely, our chief Shangali, with his train, the attempt came to naught through his superstition. 'If you write me off'—the natives have naturally no word for photographing—'I shall die!' he exclaimed; and although my *sanduku* (camera) was all ready, it was to no purpose, for Shangali was careful to keep hidden behind the back of one of his men, and at last fairly bolted. Superstition is rooted deep in the hearts of the people of Majame, as we know better and better. Indeed, on various occasions they even sacrifice beasts, thereby giving the lie to the assertions of many travellers who talk as if the negroes were on too low a level to have any thoughts of higher beings or of religious worship.

"Fair is the land and fruitful are its savannas, yet the fairest thing is yet to

be brought to the dwellers therein: God's Word in their own tongue. The Lord give His servants joyfulness for learning, and when the time is come, for teaching."

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society. — The Rev. H. Carless, writing from Ispahan on the subject of "the Gospel in Persia," speaks of the entrance of the Gospel into that land as being one of the slowest. One reason for this is that the cross to be taken up in professing Christ is one of the heaviest. Mr. Carless tells of two cases—father and son—where, though the spirit is willing the flesh is weak, in view of the cross involved; also of another who, at the last moment, shrank from baptism because it was judged needful his wife should know of it. "Sahib, you will leave me here alone to-morrow, and how can I face death alone with no one near to help and strengthen me?" This question points to a real difficulty. "Can a new-born babe do what we expect from a man, and can a poor sheep or a weak lamb stand up and fight the ravening wolf alone? Where are the under-shepherds? Where are the laborers?" On June 14th, 1875, the Church Missionary Society adopted the Persia Mission. What has been achieved? A slender foothold has been secured in this one Mohammedan stronghold of Ispahan; no second place is yet occupied, nor are there men enough to properly man the one station. Meanwhile, the sheep are in distress, and there is no shepherd.

Medical Work at Gaza.—In the absence as yet of visible fruits, an important medical and Christian mission is being energetically conducted at Gaza by the Rev. R. Sterling, B.A., M.B., and helpers. During the past fifteen months 18,767 patients have been registered. Dispensary is held three days of the week—on Mondays, Wednesdays, and Fridays. A portion of God's Word is read and expounded with special reference to the Mohammedan question. "A remarkable testimony to the value of medical missions is seen in the fact that large numbers listen day after day to the Divine plan of salvation without dissenting from it. This great boldness in preaching the Gospel may not seem remarkable, but let it be remembered that the falsity of the Mohammedan religion is necessarily implied."

Baptist Missionary Society. — Mr. Glennie reports the baptism of seven youths, in the early part of this year, at Bolobo Station, Upper Congo. First-fruits of Gospel service are reported from Stanley Pool after five years' labor. Two have been baptized, and there are several others who have given their hearts to Jesus and who are expected soon to join the church. The work at San Salvador needs more helpers than can at present be found. Several towns are begging for teachers—a demand which cannot yet be met. At *Wathen* Station the school-roll now reaches 110, a rapid and considerable increase. At Mbanza Manteke and Lukunga, stations of the American Baptist Missionary Union, the work of the Lord prospers.

Jalpigori, India. — The Rev. W. Bowen James tells of the conversion and baptism of three natives; two belonging to the Rayasth, or writer caste, the third to the Mech tribe. A special interest attaches to the last mentioned, because, according to his own statement, he is the first member of his community who has embraced Christianity. He seems to belong to the number of those who, in the dark night of heathendom, have heard the voice of God speak to their souls, and who, in striving to obey that voice, have been eventually led forth into the light and liberty of the glorious Gospel of Christ.

Patna City, India.—The Rev. John Stubbs, of Patna City, has, at Mrs. Spurgeon's request, translated one of her late revered husband's sermons

(No. 1500, or "The Uplifting of the Brazen Serpent") into Hindi for circulation among Hindi-reading people here.

Patna is not virgin soil, and is all the more difficult to work on that account. A good Sunday-school, however, is being established; and a suitable piece of ground, at the eastern end of the city, has been obtained for the erection of a much-needed house for a native preacher.

Wesleyan Missionary Society, Ceylon.—The Rev. C. S. Casinader, native minister of the Kalmemai Circuit, tells of a gracious revival in his church. "Souls," he says, "have been converted and the Christians awakened, and many young men now gladly join us in evangelistic work. We have ten vernacular schools with 885 children on the books." Mr. Casinader also reports favorably of the home mission at Illurupittya, among a number of fever-stricken and half-starved people far away in the jungle. In that place, infested by cheetahs, bears, and elephants, there are now 20 Christians.

Mysore.—For some years past it has been the custom to hold in each circuit half-yearly meetings for evangelists and other workers. A series of such meetings was arranged to be held at Tumkur, from July 6th to 10th inclusive, and they have been a decided success. Among the subjects dealt with were "The Holy Spirit," "The Spiritual Life and How to Increase It," "The Study of God's Word," "St. Paul a Pattern to Evangelists," etc. Mr. Haigh explained some of the principles which had guided the revisers of the Kanarese New Testament, and also the principal changes which had been introduced.

Sunday was a high day. A hearty prayer-meeting, commencing at seven, gave a good key-note to the services of the day. At eight the ordinary service was held, when over 300 Christians crowded the chapel. Mr. Hudson preached on the parable of the unprofitable servant. The administration of the Lord's Supper followed; and at 4 P.M. a love-feast was held, when many gave very clear and interesting accounts of their conversion. An English service concluded the day. As the Kanarese Christian literature is exceedingly meagre, these gatherings give an opportunity of supplementing such teaching as exists.

Presbyterian Church of England, Corea.—The Presbyterian missions in Corea are wisely moving toward one native Presbyterian Church. They are now uniting in a tentative organization, the "Presbyterian Council of Corea," probably as yet only a council of missionaries. The missions thus drawn together are those of the American Northern Presbyterian Church, with ten men and eleven women missionaries, and Southern Presbyterian Church, with three men and four women, and the Australian Presbyterian Church, with one man and eleven women, and two independent Presbyterian missionaries.

Province of Hunan.—Although this province, like Thibet, is a closed land so far as Protestant missions are concerned, missionary journeys through it have taken place again and again. And once, twelve years ago, a splendid China Inland Mission missionary, now dead, Mr. Dorward, was permitted to settle and labor in a Hunan town for more than three months. He rented a house in Hung-Kiang, on the Yuen River, first put two native helpers in charge, and then himself ventured to go to the place, in the early months of 1882. He was mobbed and compelled to leave after a stay of three and one half months. A further stand was made in another town of the same province, but a riot, fomented by a Spanish priest, broke out; and since that time there has been no Protestant worker stationed in Hunan. There are Hunanese Christians, however, a good many in number, and Hunan will yet receive the doctrines.

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they omit the United States. The figures are derived almost wholly from annual reports, and relate in the main blanks, and hence where official figures were not at hand, conservative estimates have been made.]

Names of Societies.	Date of Organization.	Missionary Income.		Missionaries.				Native Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Toilers.
American Board	1810	$705,133	$89,145	184	19	185	183	241	2,631
Baptist Missionary Union	1814	485,000	56,247	176	24	153	103	254	1,330
Southern Baptist Convention	1845	106,333	5,944	42	....	38	14	25	66
Free Baptist	1836	20,000	377	8	2	10	12	5	85
Seventh-Day Baptist	1842	4,500	200	3	2	1	3	....	8
Christian (Disciples)	1875	80,258	1,747	19	3	18	9	3	57
American Christian Convention	1886	5,000	.....	4	....	1	2	2	11
Lutheran, General Council	1869	16,428	.....	8	....	8	2	2	96
Lutheran, General Synod	1837	56,925	1,624	9	4	5	4	1	478
Methodist Episcopal	1819	967,097	101,200	220	96	234	155	226	3,137
Methodist Episcopal, South	1846	238,755	5,977	55	3	46	5	101	22
Methodist Protestant	1882	14,089	714	5	4	3	3	5	4
Wesleyan Methodist	1887	3,000	200	2	....	2	3	....	10
Protestant Episcopal	1835	288,102	7,409	28	47	22	19	69	343
Presbyterian	1837	843,412	30,460	216	51	230	146	177	1,574
Presbyterian, South	1861	143,774	5,000	50	7	41	31	20	115
Cumberland Presbyterian	1828	20,038	740	8	....	6	8	3	16
Associate Reformed Presbyterian, South	1879	4,182	250	2	....	2	2	3	5
Reformed Presbyterian (Covenanter)	1856	19,255	600	5	1	5	7	...	37
Reformed Presbyterian (Gen'l Synod)	1836	6,000	40	5	....	4	....	....	28
United Presbyterian	1859	112,315	41,815	26	2	25	21	34	482
German Reformed	1878	32,971	2,528	5	....	5	2	9	18
Reformed (Dutch)	1836	106,571	9,279	22	5	25	17	38	376
Evangelical Association	1876	9,608	975	7	....	7	....	3	20
German Evangelical Synod	1883	16,484	275	6	....	4	....	....	28
United Brethren	1853	11,000	520	4	....	3	7	6	40
Friends	1871	8,500	.....	12	....	8	19	...	27
Canada Baptist	1866	55,045	1,175	17	....	14	17	11	170
Canada Congregationalist	1881	3,500	25	1	2	1	1	....	4
Canada Methodist	1873	122,010	4,552	77	....	60	...	26	44
Canada Presbyterian	1844	124,114	7,500	33	11	37	32	34	244
Twelve Other Societies	....	544,250	49,090	76	142	192	201	33	303
Totals	.....	$5,173,749	$425,615	1,336	323	1,395	1,028	1,331	11,809

United States and Canada for 1893-94.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1894, though sometimes the year includes a part of 1893. The aim has been to leave the fewest possible

Total Working Force.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,441	1,207	40,187	3,055	137,000	1,170	50,406	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
2,040	1,340	115,250	6,344	230,000	1,246	26,214	Burmah, India, China, Japan, Africa, France, Spain.
185	211	3,328	706	10,000	15	375	China, Japan, Africa, Italy, Mexico, Brazil.
122	13	835	59	1,558	79	3,199	India (Southern Bengal).
17	4	76	6	150	2	36	China (Shanghai).
109	30	875	101	1,750	10	919	India, China, Japan, Turkey.
20	25	200	.....	350	2	25	Japan (Tokyo, etc.).
116	152	1,441	.....	3,757	95	1,608	India (Madras).
501	12	6,160	628	17,000	199	5,490	India (Madras), West Africa.
3,908	450	31,949	4,546	85,000	1,467	43,085	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
232	149	10,036	547	15,000	46	2,184	China, Japan, Mexico, Brazil.
24	10	312	47	800	4	240	Japan (Yokohama).
17	2	250	10	600	5	208	Africa (Sierra Leone).
514	187	6,062	161	12,000	132	5,682	Africa, China, Japan, Haiti, Greece.
2,376	700	31,953	3,141	85,000	875	30,460	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
264	132	3,202	560	10,000	26	1,400	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
41	10	617	45	1,200	4	150	Japan, Mexico, Indians.
14	10	250	30	400	5	110	Mexico (Tampico, etc.).
55	11	259	13	600	18	539	Northern Syria, Asia Minor.
37	10	350	23	700	3	60	India (Northwest Provinces).
590	306	11,055	651	27,000	267	13,514	Egypt, India (Northwest Provinces).
39	20	1,960	273	4,500	2	160	Japan (Tokyo, Sendai, etc.).
482	225	6,226	508	16,000	151	5,302	India, China, Japan, Arabia.
37	17	650	105	1,200	1	25	Japan (Tokyo, Osaka).
38	9	356	1	800	14	520	India (Central Provinces).
60	20	2,146	200	6,000	9	415	China, West Africa.
56	40	670	....	1,500	9	643	Mexico, Alaska, Jamaica, China, Japan.
213	48	3,243	374	9,000	67	1,529	India (Telugus).
9	1	12	....	50	2	75	Africa (West Central).
193	95	7,607	291	15,000	40	2,500	Japan (Tokyo), Indians.
391	98	3,094	385	8,500	121	5,624	China, India, New Hebrides, West Indies.
947	104	11,331	....	23,000	38	1,868	
15,064	4,648	301,942	22,810	725,415	6,134	204,555	

THE KINGDOM.

—This is the testimony of Rev. F. E. Clark, in his "Our Journey Around the World": "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ."

—The fruits of the Spirit appear even upon the countenance; for a missionary writes: "To one who has never seen it as we do, it is hard to describe what we mean by the 'Christian look.' I have tried to watch and analyze it. I cannot make the difference between heathen and Christian faces plainer to you than by saying that the Christians look alive; there is a light in the eyes, and a certain life—I know no better word—in the whole face which you miss in other Chinese, bright intellectually, and pleasant socially, as some of them are. It is so comforting to watch this light shining out for the first time in the eyes of new converts."

—Dr. Pentecost says that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of Master of Arts, and is now the principal of an educational institution in India.

—Rev. C. H. Wheeler reports that on the Euphrates, in a small self-supporting church, ten poor members give one tenth to support the pastor, and he is satisfied to live as well as the average of his members.

—We have little idea of how much more it costs to follow Christ in heathen lands. As one who knows suggests: "In a country like China, native Christians often give more than they receive credit for in statistics. When a man becomes a Christian, even if he keeps his place under his heathen employer, through his observance of the Sabbath he must lose one seventh of his income. Of course no heathen is willing to pay for seven days' work when he has only six days of labor; so that it really means that every native Christian gives one seventh of his income to the Lord."

—An old Bedaween woman who had been restored to health in a Christian hospital, returning to her tribe, said to her husband: "The doctor was as kind to me as if I had been a man!"

—It was the late Hon. Daniel Appleton White, of Salem, says the *Boston Transcript*, who, being at the time a member of the Massachusetts Senate before which was pending a bill to incorporate the American Board, replying to an objection that "we had no surplus of religion to export," said: "Religion is a commodity of which the more we export the more we have."

—Considering the source, what higher commendation ever was, or ever could be, bestowed upon the "slum sisters" of the Salvation Army than when Cardinal Manning said to General Booth that he "Never saw them *without thinking of the angels in heaven!*"

—The *Intelligencer*, of the English Church Missionary Society, contains this hearty outburst of thanksgiving: "May the Lord be praised—for the nearly 4000 adult converts who confessed Christ in baptism last year; for the remarkable ingathering among the Ainu of Japan; for the more recent shaking among the dry bones of Islam in Bombay and the Central Punjab; for trophies won for the Lord from the high castes and the depressed classes of India, from Buddhist Ceylon and China and Japan, from the benighted races of Africa, and from the tribes of the Red Indians; for tokens of the Holy Spirit's reviving grace upon be-

lievers, especially at Mengo, in Uganda; at Jilore, in East Africa; at Tokushima, in Japan; and at Kincolith and Aiyansh, on the North Pacific coast. For the work completed of our brothers and sisters, Bishop and Mrs. Hill, and Leversuch, and Vernall, and Sealey, and Mathias, and Miss Mansbridge."

—Dean Walker, of the University of Chicago, speaking of the wretched homes in Eastern Turkey, says: "The word 'home' is Teutonic. The Arabic language can come no nearer to it than the word 'house,' and a house is not a home."

—Dr. D. S. Gregory believes the time has come when, instead of the expression, "Christian giving," we should say, "the Christian's use of wealth as the steward of God."

—Rev. W. H. Sheppard, twenty years ago a poor little yellow boy in the streets of Waynesborough, Va., is, at the age of thirty, perhaps the most distinguished colored man in the Southern Presbyterian Church, and the only American negro who has ever been made a fellow of the Royal Geographical Society.

—It is the worst possible economy, says Dr. James Johnston, to encourage or even permit the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

—The Michigan *Christian Advocate* makes mention of an extreme case of taking a collection for missions—to wit, when for peculiar reasons it appeared to be meet and right to pass the contribution box *at a funeral*. As a result: "The father of the child gave liberally; each mourner contributed something, and the total offering was found to be the largest collection for missions ever given at that appointment." Surely comment is needless, and repetition is scarcely required.

—The words in Japanese for *rat* and *fountain* are very much alike. So an accomplished missionary, in delivering an earnest discourse, made the very easy mistake of urging his congregation to "come and seek the living rat," instead of "come and seek the living fountain." Of another evangelist the story is told that he said, with a loud voice: "If you don't repent you will go to the post-office," the words for post-office and hell being very similar in sound.—*Bishop Galloway.*

WOMAN'S WORK.

—Dr. Jessup tells the story of Dr. Mary Eddy's effort to secure her diploma from the Imperial Academy of Medicine in Turkey. After months of waiting and working the order came for her examination. The doctors had made a collection of sixty of the hardest questions in every department. She answered all; and those staid, dignified embodiments of Oriental conservatism arose, and said, "Bravo! Bravo!" Scarcely less significant was the advice of the Governor of Syria when she applied for her local permits. "Go where you like," he said; "but let me advise you to confine your treatment to the women. If men should come with their complaints they might soon develop a serious palpitation of the heart."

—Miss Evelyn Stoddard, of Scotland, has been doing evangelistic work for two years in connection with the China Inland Mission, and she finds that her sex is possessed of some peculiar advantages. She writes: "This is one of the interior stations where women are in command. I think none but the China Inland Mission undertakes such work, but I am safe in saying they have proved it to be eminently successful. Being of the gentler sex they are not suspected guilty of any political motive such as a man might have. Then, being *only* women, from the Chinese point of view, it is often a case of *n'importe*. Thus disturbances are prevented. Another point is that it throws much more responsibility upon the na-

tive Christians, more than if they had foreign men behind them."

—*Heathen Woman's Friend* for November is an admirable number, and is packed with matter relating to medical missions.

—The sixth anniversary of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses was held October 16th. There are at present 39 Deaconesses in the Home, 18 full sisters, and 21 probationers. During the year 5 new sisters were consecrated and 5 probationers admitted. The Old People's Home has 39 inmates. In the Children's Hospital there are 3 sisters and a number of assistants. During the year 323 children were cared for in the hospital, and 4927 in the clinic. The most important station occupied is the German Hospital, where there are 25 sisters, in charge of an average of 160 patients.

—At their annual meeting in Washington in October the Methodist women found that the receipts of their Foreign Missionary Society had reached $311,926, an amount *larger* than last year by $34,622; and hence, very naturally, "after this announcement the audience rose and sang 'Praise God from Whom all Blessings Flow.'" And besides, the Home Missionary Society is able to report receipts amounting to $82,757.

—During the autumn more than 50 women left England for service in heathen lands, and sent out by the three principal women's societies, the Church Zenana Mission, the Zenana and Bible Medical Mission, and the Society for Promoting Female Education in the East. Of these one third were going out for the first time.

THE YOUNG.

—On the missionary side the scheme of Christian Endeavor is made complete, now that the *Golden Rule* has organized a missionary study department, conducted by Mr. Amos R. Wells, and outlined a course of reading, suggested officers, programmes, etc., to be adopted by clubs. To master 12 great missionary biographies a year, with as much knowledge of the country in which each missionary worked, is in brief the plan of study. With this course of study, and the booming "extension" lecture movement, and the constant agitation of systematic giving, the host of youthful disciples must needs grow in grace.

—A writer in *The Evangelist* truthfully says that "good citizenship, now such a popular watchword among Endeavorers, is only another phrase for 'home missions.'"

—The total amount of money given to missions by the New Jersey Christian Endeavor societies during the year 1893–94 was $11,560, of which the Junior societies gave $1334.

—Forty-five and one fourth per cent of the Endeavorers of the city of Cleveland are systematic givers.

—Eleven hundred Christian Endeavorers are now supporting missionaries by the co-operative plan.

—Here is yet another novelty in this day of experiment and innovation. The young people of the Clarendon Street Baptist Church, Boston, for two years have been sustaining with their gifts a missionary in Africa, but now have gone much farther, and in addition have sent to China two of their own number, one of them a native of that country, and are to be responsible not only for their support, but for *their oversight and direction also.*

AMERICA.

United States.—The Inter-Seminary Missionary Alliance, so closely akin to the Student Volunteer movement, held its fifteenth annual meeting November 1st, in Springfield, O., with about 200 delegates in attendance and representing 35 theological seminaries. It was reported that Princeton leads in the number of students and in the number of volunteers; McCormick takes first

rank in the number of missionaries sent out during the last three years; while the Western, of Allegheny, leads in the matter of giving; with only 96 students, it contributed $1050 to foreign work. All the reports were very hopeful and inspiring.

—The report of the Tribune Fresh Air Fund for the year 1894 is published. The receipts were $22,249. The contributors were the means of helping to give two weeks' vacation to 10,171 boys and girls. In the eighteen years that this fund has been in operation 133,303 children have been sent to the country for two weeks, and 136,411 for one day, at a total cost of $327,990, and at an average cost of $2.40 per capita.

—Edward Marsden, now of Marietta College, but a native Tsimshean of the Northwest Coast, sends a letter written by David Leask, an evangelist of the same tribe, and one of the trophies of William Duncan's Metlakahtla work, telling of a Gospel tour in the vicinity of Fort Simpson. Wherever he went he found a hunger for the truth.

—The International Missionary Alliance has a force of 164 men and women in the foreign field. At the opening of the Missionary Training Institute in October nearly 100 students were present for study.

—The American Missionary Association reports receipts for last year amounting to $340,469, and an indebtedness of $66,360. The summary of educational work in the South is as follows: Chartered institutions, 6; normal and graded schools, 36; common schools, 42; total schools, 84; instructors, 409; pupils, 12,604. Statistics of Indian work: Churches, 14; church-members, 249; schools, 11; missionaries and teachers, 86; total pupils, 417; Sunday-school scholars, 1301. The statistics of Chinese work are: Schools, 21; teachers, 34; pupils, 1201; ceased from idolatry, 197. General summary: Schools, 110; pupils, 1422; missionaries, 646; churches, 170; church-members, 10,237; Sunday-school scholars, 17,015.

—The First Church of Chicago, Rev. E. P. Goodwin pastor, has contributed $1,100,000 to benevolent objects.

—At the Iowa Yearly Meeting of Friends it was stated that there were 30 young men and women in that meeting who feel called to missionary work and are ready to go when an opportunity opens.

—The Methodist Missionary Board has fixed the salaries of missionaries in Asia on the following basis—though not to take effect till 1896: For the first five years, married men, $950; single men, $650. For the next ten years, married men, $1000; single men, $700. For the next ten years after the first fifteen, married men, $1100; single men, $800. After twenty-five years, married men, $1200; single men, $900. Allowance for children, $100 a year up to 21 years, except that for those between 14 and 21 who are at school in the United States, the allowance shall be $150.

—During August and September 45 Presbyterian missionaries sailed, 15 returning to their work and 30 recently appointed. Among them were 9 ordained men, 6 physicians, 10 married women, and 6 unmarried.

EUROPE.

Great Britain.—In the Society for the Propagation of the Gospel, "clergymen and Churchmen who have paid two annual subscriptions of a guinea become members, with the right of voting at meetings of the society, upon their election by ballot." The number of members is about 5400. In the Church Missionary Society "clergymen and Churchmen who subscribe, the former half a guinea, the latter a guinea, become members immediately, with the right of voting at meetings of the society." The number of members is about 25,000. Again, the committee of the Society for the Propagation of the Gospel number about 300 members;

but the committee of the Church Missionary Society more than 6000 members.

—Mr. Baynes, the Secretary of the English Baptist Missionary Society, said in his annual address: "While sitting in my office last week, the door opened and a very rough-looking man entered and laid down on my table £20 with the words: 'Mr. Baynes, I have saved this for the Congo Mission, enter it as before, remembering the words of the Lord Jesus, "It is more blessed to give than to receive." You know who I am. I came here last year; I'm a London scavenger.' I did remember him, for he brought £20 last year for missions! Only a few days ago a young woman brought me £20, saying she was sorry she could not give more. She was a domestic servant and had to support her mother, and it had taken her two years to save this amount."

—Of 126 missionaries recently forwarded by the Church Missionary Society to their fields in more than half a score countries of the globe, these details may be given: Clergy, 28 returning, 15 recruits; doctors, 2 returning, 2 recruits; laymen, 2 returning, 10 recruits; women, 12 returning, 26 recruits; wives of missionaries, 21 returning, 5 recruits; engaged to missionaries, 3 recruits. To the total of 126 Bishop Stuart's daughter should be added. Of the 15 new clerical missionaries, 7 were from the Church Missionary College, 6 from Cambridge, 1 each from Durham and Highbury; of the doctors, 1 had an Edinburgh and 1 a London degree; of the laymen, 9 came from the Church Missionary College, and 1 represented the Church Army and the University of Oxford.

—The London Society has 17 medical missionaries upon its rolls, and only one of the number is a woman. Of these, 10 find their field in China, 4 in India, and 1 each in Madagascar, Central Africa, and Samoa. They ministered to 3598 in-patients last year, and attended to 99,743 cases.

—A recent number of *Mission Field* (organ for the Society for the Propagation of the Gospel) calls attention to the fact that "no less than 3 of the papers in this number are by native clergymen, 1 in South Africa, 1 in India, and a Karen of Burma. Such reports are in themselves significant. The mere fact that there are hundreds of natives in holy orders in lands where a few generations back there were no native Christians, and that these are working with us for the conversion of their fellow-countrymen, and write encouraging us by describing what they do, is a fact to make us feel how mightily the Word of God is growing and prevailing."

The Continent.—There are in Spain representatives of 14 Protestant churches and societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, 3600 communicants. The American Board and the Baptist Missionary Union are the only American societies at work. The others are from England, Scotland, Germany, Sweden, and Holland.

—Theodor Wangemann, the director of the Berlin Missionary Society, died on June 18th. For nearly twenty-nine years he had held the helm of the Society with a firm hand. In 1857 the enthusiastic Wallmann had pulled the Berlin Mission out of a swamp, where it seemed likely to perish. Wangemann was able to hold the positions which had been acquired, and, in addition, not only to extend the knowledge and the love of missions in Prussia, but to spread the work of conquest in Central Africa, in China, and on the shores of Lake Nyassa. Twice he made a careful visitation of the German mission stations in Kaffraria, in Natal, in the Orange Free State, and in the Transvaal. Almost all the 64 Berlin missionaries who are now at work have been trained and sent out under his direction.—*Journal des Missions Evangéliques.*

—In the October *Moravian Quarterly* the following extract is given from a private letter: "Have you ever been to Herrnhut, among the Moravian Brethren? I was there last month. Never in my life have I thought that there was such a town in the world, where every resident is a true Christian; where spiritual life is at the highest state; all the inhabitants like one family; a short service in their chapel every day in the week. As I think of my visit there I feel as if I had been to a fairy land."

—The income of the Basle Missionary Society was $250,845 last year. The contributions from the field were $33,610. The ordained missionaries number 153; the laymen, 47; wives, 101; and unmarried women, 6. Native pastors (ordained) are found to the number of 35, with 846 native assistants. In and about the 449 stations are 14,274 communicants and 28,209 adherents. The schools contain 13,155 pupils.

ASIA.

India.—"Among the influences at work in India, as in China, is that of emigration, which, though now only of small dimensions, may play an important part in the Christianizing of that continent. The return of the delegates to the Parliament of Religions without forfeiture of caste or imposition of fine is a significant fact in this connection. During the past ten years emigration has rapidly increased, it being estimated, according to a recent return, at upward of 300,000 persons per annum. Natal and Fiji are old fields of coolie immigration, Australia already complains of too much of it, but like or no like, the tendency will grow, and, once it fairly breaks away from those things which retard its growth, the number will increase by leaps and bounds, not only bringing the Hindus to Christian settlements, but enabling them to take back some knowledge of the Lord Jesus gained in other countries."

—In the Hoogli District the Scottish Free Church has rented a piece of temple land for missionary purposes with the novel condition "that no cows are ever killed, or beef is ever eaten upon the premises."

—One reason given for the sufferance of vermin in Hindu houses, is their superstitious and firmly-rooted belief in the transmigration of souls. A missionary was recently visiting a high-caste woman who had lost her child. As she sat talking, a cockroach walked across the floor, and she was about to brush the insect away, when the mother cried, "Don't harm it, I beg you; my little baby's soul is in that cockroach."

—In a recent number of the *London Times* is an article, two columns in length, on the tea production of India and Ceylon. The statement of this article will be a revelation to many. The writer well says: "One of the most striking episodes in the annals of modern commerce is the struggle between India and China for the tea supply of the world. But this struggle is not long. The Indian and Ceylon tea growers have won the fight. During the past thirteen years they have displaced China teas from the British market to the extent of 76,000,000 pounds. In 1881 Great Britain consumed 112,000,000 pounds of China teas; in 1893 she consumed nearly 36,000,000. In 1881 Great Britain consumed nearly 48,000,000 pounds of Indian and Ceylon teas; in 1893 she consumed 172,000,000."

—The statement comes that Miss Annie Taylor and her party, after sojourning six months in Darjeeling, working at the Thibetan language and otherwise undergoing training for their future work, have struck camp, and gone forward some four or five days' journey to Gnatong, in the border State of Sikkim, and situated just on the border of Thibet. Travelling and residence in Sikkim having recently been brought under special government regulations, they had to obtain passports from the

Bengal Government before they were able to make the advance. Most of the party left Darjeeling on September 28th, Miss Taylor, with two others, remaining behind a day or two to superintend the despatching of their boxes, 118 in number.

—The first person baptized by Dr. Judson in Maulmein died in the mission hospital there last July. She was a very aged Burman woman.

—The death of the Rev. Charles W. Forman, of the Lodiana Mission, which occurred August 27th, removes one of the most venerated and beloved missionaries connected with the Presbyterian Board. Dr. Forman was a native of Kentucky, and a graduate of Princeton Theological Seminary. He sailed for India in 1847, while mission work in that vast empire was still in its infancy. In 1846, at the close of the first Sikh war, the mission had crossed the Sutlej and planted a station at Jullundur within the Punjab. From that day to this he has toiled steadily on for almost fifty years with great efficiency, and being universally beloved. A notoriously anti-Christian newspaper published in Lahore states editorially that "no foreigner has ever entered the Punjab who has done so much for the Punjab as Padri Forman Sahib." Not least among his services to the Church and to India was the giving of 3 sons and 2 daughters to the missionary work, 2 of whom are connected with the Lodiana Mission.

China.—Miss Elizabeth Stoddard writes as follows in the *Independent* concerning a trip into the interior: "As I heard the schoolgirls sweetly singing first and second parts of 'All the way long it is Jesus,' I could not help thinking what a disastrous thing it is for Satan's kingdom in China when the name of Jesus and the story of His love is set to some sweet melody and hymned out from native lips, prompted by a heart of gratitude. I am not sure if there is anything that makes devils tremble much more than the discovery that the Chinese can be taught to make melodious sounds as well as have melody in their hearts. Oh, the horrible concatenation of sounds that passes for music in this China! Now many mothers may put their children to sleep hushed by the same sweet lullabys our mothers hymned to us in days gone by."

Again: "On the boat passing the 'customs' you will hear the men shouting out 'Jesus Hall' and then you appear by way of confirming their verbal testimony by personal witness. On the river boats, you may find a list of the passengers as follows: 'Sixty-eight Chinese and 3 Jesus men.' You will hear, perhaps, also 'foreigner—Jesus,' by some one passing."

She also ventures to suggest: "They do not have any too much fun in their often dark and sunless lives. I have sometimes thought since coming to China that councils might perhaps add with advantage to the list of necessary qualifications for an intending missionary, the possession by the candidate of a quarter of an ounce of solid fun! It might stand them in very good stead sometimes."

—"His name is Sun-ho, and he is a sugar merchant in Peh-tsiu-ou, a station of the Swatow Mission in the Jamtsau District. Mr. Sun-ho, a man in comfortable circumstances, but by no means rich, is a Christian. He was at first a member of the church at Jamtsau. He resolved some years ago to set up a station in his own town, and subscribed the greater part of the money required for the erection of a place of worship. He paid the whole of the preacher's salary for the first year, and a large part of it in each subsequent year. He buys medicines and gives them away to the poor. His house is open to all Christians passing through the town; and to crown his proofs of sincere faith, he has been an active and successful Christian worker."

—Rev. Gilbert Reid, for ten years a Presbyterian missionary, and still in ex-

cellent standing, though no longer connected with the Board of that denomination, is to open work among the higher classes of China, which include: (1) The mandarins, military and civil; (2) the local gentry; (3) the literati; (4) the nobility; (5) the leaders of charitable, religious, and reformatory movements. They are called the higher classes simply on account of the superior influence which they possess. Mr. Reid's aim is to endeavor to reach these because their influence upon the millions is so unlimited. The annual expense of the new mission will be $3000, and $7000 is the estimated expense at the outset, which will be spent largely in books, photographic and electrical apparatus, a stereoscope, a polariscope, a microscope, a stereopticon, globes, fixtures, and paintings.

—Shanghai, beyond any other city in the empire, is a centre for missionary influence. Fifteen societies are found here and 3 hospitals which treat nearly 50,000 patients a year. There are 5 boarding schools and 2 colleges. More than 2000 children receive instruction in the various schools. They have 78 missionaries and nearly 200 native preachers, teachers, and Bible women working in the city and immediate vicinity. These 15 societies include 2 Bible societies which have scattered portions of the Bible all over the province. The Presbyterian mission press is located in Shanghai. More than 1,000,000 copies of books and tracts were printed the past year. There is also Bible work carried on for the Japanese.

AFRICA.

—On a tablet in a church of Algiers is the name of "Devereux Spratt, 1641." The traveller naturally inquires what that means, and he is told that Devereux Spratt, an Englishman, was captured with 120 others in 1641 by the Algerian pirates. He was put to work with his fellow-slaves on the fortifications around Algiers. Cut off from congenial company, he looked to God for sympathy and strength, and God's grace proved, as always, sufficient. Finding his fellow-captives full of despair, he began to cheer them with words of faith and hope; and soon he had gathered about him, through his faithful testimony, a little band of praying and worshipping Christians. Through the influence of his brother in England, after several years, Devereux Spratt was ransomed, and the order for his release was brought to the fortifications. His fellow-captives rejoiced with tears at his good fortune, but expressed regret that their leader was to leave them. Devereux Spratt, however, refused to accept the ransom, and remained until he died a slave among slaves, that he might continue to comfort those whom God had brought to Christ through him.—*Rev. A. C. Dixon.*

—An officer of the Congo Free State writes an interesting article in a Belgian paper respecting the climate of the equatorial section of the Congo. Notwithstanding the fact that this region lies directly under the equator, the writer states that the heat is far from being so excessive as is supposed. He illustrates his favorable view of the climate by stating the case of the Rev. Charles Banks and his wife, two American missionaries who have lived at Equatorville seven years. Their three children were born there, and all are surprisingly healthy. The Belgian official attributes this to the fact that Mr. Banks used great care in the location of his cottage, and uses native fruits, vegetables, and milk altogether. He avoids all canned goods, using for meat native goats, sheep, and poultry; uses goat's milk instead of condensed milk, and raises his own vegetables, which, being fresh, are far preferable to the canned goods from Europe.

—Says the *Missionary Herald:* "Probably no city in the world has had a more remarkable growth than Johannesburg in the South African republic. Starting from nothing in 1886, it is now a large and well-built city,

having in 1892 over 40,000 inhabitants. Its streets have a length of 85 miles and are broad and regularly laid out, the taxable valuation of the immovable property being over $15,000,000. Almost everything necessary to the enjoyment of life can be found there. The city is said to be more than 5000 feet above the level of the sea, and is located on the "Witwatersrand," a reef which is marvellously productive of gold. Hither come workmen from all parts of the world seeking their fortunes." And especially for the sake of the Zulus congregated here the American Board sustains a mission in the city.

—The Church of Rome, through the White Fathers about Lake Tanganyika, makes a specialty of redeeming slaves in great numbers, and by this means secures a never-failing supply of "converts." *Les Missions Catholiques* gives this bill of particulars: "Of the sums collected for the redemption of slaves, his Eminence Cardinal Ledochowski, Prefect of the Sacred Congregation of the Propaganda, has granted to Mgr. Barthet, Vicar-Apostolic of Senegambia, 30,000 lires (Italian); to Mgr. Toulotte, Vicar-Apostolic of the Sahara, 10,000 lires; to Mgr. Hirth, Vicar-Apostolic of the Victoria Nyanza, 20,000 lires; to Mgr. Lechaptois, Vicar-Apostolic of the Tanganyika, 20,000 lires."

—Thus far only men have been sent to Uganda as missionaries, but now the Church Missionary Society is seriously considering if the time has not come when women also may bear a part in the arduous task. Four or five married couples may soon be selected, and with them a few unmarried women may be despatched.

—The British and Foreign Bible Society makes this announcement: "A large grant of Ganda Scriptures was made by the Committee to the Church Missionary Society on July 30th. Of these, 1800 copies of the Book of Daniel, which had recently issued from the press, were sent off last month; 10,000 copies of the New Testament were also granted, but as the Society's stock of these was exhausted, printing had to be begun. On September 5th, 5025 copies, or a little over half the required number, were sent out of the warehouse to be shipped for Mombasa. They were packed in 67 zinc-lined boxes, containing 75 each, and weighing about 60 pounds. It is expected that the remainder, with 2000 copies of the latter half of the New Testament, will be printed, packed, and despatched in time for the next monthly shipment."

ISLANDS OF THE SEA.

—The Protestant portion of Christendom cannot but watch the encroachments of France upon Madagascar with deepest solicitude and apprehension; for wherever she undertakes to subdue or colonize she is quite certain to play the part of meddler and mischief-maker. Against the English tongue she holds a grudge, and though caring little for any religion for religion's sake, yet prefers Catholicism because it can be used for political purposes. Should she invade and conquer the island, the magnificent missions now existing would be in the utmost jeopardy.

—The Australasian Wesleyan Methodist Missionary Society has fallen heir to the achievements wrought by the English Wesleyans in Fiji, Samoa, New Britain, and British New Guinea, and makes report of 1542 preaching places occupied by 23 English missionaries, 76 native ministers, 1243 teachers, 2388 local preachers, 4085 class leaders, and 2379 school-teachers. The native church-members number 33,376, with 6205 on trial and 118,817 attendants on public worship. There are 40,875 in the day schools. Fiji alone has 30,583 in the churches. This society has decided to purchase a boat to be used in conveying teachers to and from New Britain and New Guinea. The Rev. F. Langham, of Fiji, has been invited to visit the colonies in order to carry out the revision of the Fiji Bible.

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